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***B**EFORE us lie two paths. On one the years stretch out as like to one another as two days of midsummer drouth. This path is known and charted, palpable, too obvious for reflection, open to the gaze and wearying to the senses.*

Upon the other path are daily wonder and surprise, tho still we walk in the friendly presence of familiar things. Each dawn, each sunset, brings new beauties: the long vistas of green fields and purple hills against the low sky, the reaches of wide waters, the starry night and gray clouds scudding across the moon—all are new as our feet are fresh upon the path each day.

This is a path of many gates, but one key unlocks them all. May you wake in the New Year to find it in your hands.

LEROY EDWIN SNYDER

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A ONE HUNDRED FIFTY-FIRST PSALM

The Lord is my Friend, so I shall not be lonely
even in a strange land;

He is the Good Angel above my bed, so I shall
see the dawn.

Even although I wandered far from His counsel,
He did not desert me;

When I arose to return, it was His voice that I
heard.

When I beheld the glory of the West at eve,
I remembered Him;

The moonrise over the mountains was the trail-
ing of His mantle.

When the storm crashed against the mountain,
His almightiness pealed forth,

And the gray face of the desert whispered His
holy austerity.

As I entered the place of prayer,
I was strangely moved;

When I came away, I had said
not a word.

Yet, as I kept silence before Him,
He understood:

My soul was lifted as though
I had seen His face.

When I awoke in the night,
He possessed my thought;

And in the morning I turned a moment from
my task to speak of Him.

He has traveled further for me than anyone;
He has done more;

Yet there is no price upon Love,
and I cannot repay Him.

When I was at Death's door,

He closed it and led me away.

Surely He will be there

When I must pass through.

—Henry B. Robins

A NEGLECTED DOCUMENT

ERNEST WILLIAM PARSONS

The Christian canonical scriptures close with a document whose contents sound strange to occidental ears. The Revelation of John seems in its surprising visions, its wealth of figurative language, and in its mysterious statements, far removed from western modes of thought and expression. And so it is. This fact more than any other accounts for the treatment it has received at the hands of those interested in and using the Bible. By an increasingly large group it is avoided and neglected, with the exception of a comparatively few passages which have aesthetic and emotional appeal. But for others the book has proved a veritable mine for millenarian and allegedly historical programs most of which are more or less bizarre.

Not only because it is a constituent element of the Christian Bible but because of inherent qualities, the book deserves to be better and more sanely known. It is in the hope of contributing in some small degree to the spread of such a knowledge that this article is written.

The Revelation of John is the only New Testament representative of a type of literature which appeared in late Judaism and early Christianity, although there are sections of other New Testament books which come under the same classification. The type is known as "apocalyptic" and it is so designated from one of its chief characteristics, namely, that of revelations received most frequently in visions by the alleged writer. Apocalyptic or "vision" elements appear in some Old Testament prophetic books and illustrations of this statement will come instantly to mind. But the Old Testament contains but one complete apocalypse, the book of Daniel. This literary *genre* has another rather constant feature in that works belonging to it are, with a few exceptions to be noted later, pseudepigrapha, that is, works issued under names other than those of their real authors or editors. The historical need of such a procedure is rather obvious. The Old Testament canon was closed, or practically so, and revelation had come to an end. God had spoken; there was nothing more to be said. But life moved on for the Jews; new situations arose calling for new instruction, new challenge, new comfort. The needs and demands of life are more important than any theory, even that of a closed canon. Moreover, to the religious soul God is always speaking. To the apoc-

alyptic thinkers the disclosures which they received were divine revelations and must be communicated. To deliver their souls and yet to meet the exigencies of canonical theory they adopted the method of presenting their visions as received by some bygone worthy of pre-canonical times who ostensibly had recorded them, together with an apparently prophetic forecast of history, in books kept secret till the hour of need but now ready to be revealed. So the names of Adam, Enoch, the twelve sons of Jacob, Moses, Isaiah, Baruch, Ezra, Daniel, were among those whose prestige was thus invoked. Having successfully forecast history to the present their predictions for the future might well be trusted. This literary method, so strange and ethically questionable for our day, was a quite proper procedure in ancient times.

As suggested above a frequent practice of apocalyptic writers was to deal with history from the time of the alleged author, paying special attention to the affairs and conditions of the immediate present, and then to forecast the immediate future. This near future was interpreted in the eschatological terms of the punitive ending of the present régime and the rewarding inauguration of a messianic kingdom. It is this special attention to present conditions coupled with the passing to a predictive attitude concerning the near future that enables students of the apocalypses to date them with some degree of accuracy. They are all tracts for their times.

It was in this type of literature appearing mostly after the Jewish scriptures had been fixed (Daniel is the only one that succeeded in gaining inclusion within the authoritative circle) that the Jews kept alive their messianic hopes and set forth their varied and changing messianic program. When early Christianity appropriated nearly all the chief ideas of Jewish eschatology, making such changes as were necessary in the application of them to Jesus, it took over likewise the literature of eschatology. It is to the Christians, not to the Jews, that we owe the preservation of the documents which in the last century have proved so valuable to historical interpreters of the New Testament. Jewish eschatology, of the Pharisaic or apocalyptic type, received a serious wound by the destruction of Jerusalem in 70 A. D. and was well-nigh done to death by the utter failure of the revolt under Bar Cochba in 132-135 A. D. Jewish thought for the future took a somewhat different channel, but Christianity had already adopted the apocalyptic method and continued its use.

In addition to reworking the Jewish apocalypses in the interest of

its own propaganda the new movement produced apocalypses of its own. The literary method, as well as the religious medium of revelatory visions, was adopted. One important change can be noted. No longer was it necessary to issue warnings and exhortations concerning the present and the immediate future under the aegis of a bygone personality. The revealing Spirit was in the world again since Jesus had ascended and a new period of divine revelation was with men. So we find the book of Revelation put forth under the name of its author and compiler—a Christian named John. In the following century, to be more precise toward the close of its first half, there appeared a second Christian apocalypse commonly known as "The Shepherd." It too was issued under the name of its real author—a Christian named Hermas. It narrowly escaped inclusion, in some quarters, in the New Testament Canon. But after the period of New Testament revelation had been brought to a close by the fixation of a list of authoritative books we find the pseudepigraphic method appearing in Christianity. It is more than probable that some use was made of the method even before the fixing of the accredited list, but of this we can be sure that in Christian literature the method did not confine itself to apocalypses. We have, however, a fragment of a notable Christian pseudepigraph in the Apocalypse of Peter coming from about the middle of the second century.

The Revelation of John is comparatively easy to comprehend in its general plan and purpose but extremely difficult in many of its details. This latter condition arises from several factors. First, detailed knowledge of the situation addressed is not available. If we knew more of the *nuances* of the problems and dangers of the Asian Christians toward the close of the first century of the Christian era we might have greater hope of elucidating some details of the book the real significance of which is probably forever lost. A second reason lies in the fact that the cumulative method of literary religious tradition appears in apocalyptic circles in an aggravated form. Literary fragments originally addressed to earlier and differing situations are incorporated in later works with only partial reworking. A third factor is the cumulative method of apocalyptic tradition from its dogmatic side. Traditions not specially related to any historical situation but part of a vague and changing tradition regarding certain features of a final program were passed on not once but many times. Thus features whose meaning was clear when viewed in connection with

their genesis became mixed with slightly related or contradictory elements. To mention but one of many such we have what probably were star gods in astrological and astronomical religious circles appearing as spirits before a throne.

The Revelation of John was written, one can say almost with certainty, during the closing years of the reign of Domitian who was emperor of Rome from 81 to 96 A. D. The situation reflected in the book is that of a persecuting coercion of the Christian groups in the Roman province of Asia in the interests of the worship of the emperor. We have knowledge of no persecution which would fit the requirements of the book earlier than Domitian's day. The Neronian persecution of the seventh decade of the first century was localized in Rome, or at the most confined to a small part of Italy, and was motivated entirely differently. The reign of Vespasian (69-79 A. D.) while not entirely free from suspicion of persecution holds nothing that can explain the conditions outlined in the New Testament apocalypse. If the attempt is made to place the book as late as the reign of Trajan (98-117 A. D.) one is met by historical allusions, notably found in chapters six and seventeen, that make the time of that emperor difficult to support. We know how seriously Domitian took his claims to divine recognition and his reign, especially the latter part of it, is easily the most probable date.

It seems, according to our document, that some distress had already been felt by the small and unpretentious groups of Christians who constituted the churches of Asia. But for the writer more and worse was to come. Under the guise of beasts two satanic agents appear in the thirteenth chapter. The first beast appears initially as imperial Rome but soon becomes an agent of Satan and of the evil empire in the person of one of her emperors, who is rather clearly identified as Nero *Redivivus*, whose return was expected according to current legend. The second beast is a priest of the imperial cult who is an ardent propagandist and persecutor. By means of magic and an economic boycott he attempts to accomplish his purpose of bringing all to worship his royal master. So skilful and powerful is he that were it not for the intervention of God by means of His punitive wrath and His avenging Messiah the Christians could have little hope.

In this conviction of dark days soon to come, the first taste of which had already proved so bitter, the author writes to his fellow Christians with one practical end in mind. They are facing an imminent testing

of their faith and courage. To encourage them in the face of dire opposition, to challenge them to endurance, to make them confident in hope—this is his purpose and no part of his book escapes its domination.

He is exceedingly anxious that they shall believe his words and heed them. Accordingly in the opening paragraph he sets forth a triple attestation of his message as coming from God through Jesus and an angel. The book closes with threatening predictions as to the fate of those who tamper in any way with these prophetic disclosures. The Jewish strain in the writer—for Jew he certainly was—is seen in the assumption that the trials about to break are those of the final great tribulation, a rather constant feature of the Jewish messianic program. If the reader of the book feels that these trials are too long drawn out for the purpose of comfort he must lay this to the charge of the wealth of material at the disposal of the author both from traditional and from experiential sources. But long as the program of distress seems to be it is comparatively short. The advent of the conquering and rewarding Messiah is near at hand. In fact, it has been well said that the keynote of the book is "I come quickly." From the beginning to the close of the writing the note of urgency is present. "The things which must shortly come to pass," "the time is at hand," "He which testifieth these things saith; Yea, I come quickly," "Knowing that he hath but a short time," are statements which show that the writer has no long program in mind. When one seeks for definite time notes one finds them in two places. There are, first, the forty and two months during which the holy city shall be trodden underfoot, the one thousand two hundred and threescore days during which the two prophetic witnesses (Moses and Elijah) will exercise their functions. (Chapter xi: 1-6.) This is a period of three and a half years, a favorite span with apocalyptic writers. A further period of time is indicated in the forty-two months (chapter xiii: 5) during which the special satanic agent, surely Nero *Redivivus*, is to exercise demonic authority and greatly to distress the saints. It is, perhaps, not possible to decide whether these two periods of three and a half years coincide or are successive. In any event the program cannot take much longer than seven years. Then will come the glorious consummation when victory and reward shall be the portion of the faithful and enduring saints and of the martyrs. This consummation is pictured in alluring terms which have made their

appeal to the centuries. "No more death," "no crying," "no sea," "no sorrow," "no sin," but the holy city of God, His abiding presence, the light of His being, the sustenance of His bounty, the freedom of His love—these are to be the portion of His saints.

So the book, as other apocalypses, is a tract for its own times. In terms of a final tribulation, shortened for the elect's sake, the author interprets the events of his own day and of the immediate future as he forecasts it. The brevity of the period is an avenue of consolation for those facing the distress. It will not be easy to endure, death will surely be the fate of some, but faithfulness even unto death will bring the coronation with life. If imperial Rome seems mighty and her emperor invincible, the visions disclose one who is king of kings and lord of lords, one who is the Alpha and the Omega, whose power is greater and more lasting than that of any earthly potentate. If the empire, incarnate in the power of her officials, fills all the horizon, the clear-seeing eye can look forward to the day when the kingdoms of this age shall have become the kingdoms of our Lord and of His Christ. If Rome gives herself to satanic machinations her doom is sure and terrible. If the days are "infested with care" and the nights heavy with sorrow, before long there will be night no more, and "sorrow and sighing will flee away."

The author has a fairly definite plan for his written message. After an introductory passage he gives an account of an initial commissioning vision which reveals a wise and powerful and understanding and victorious Messiah who walks among the seven golden candlesticks of the churches with a comprehending and protecting presence. The writer's concern for the churches with their twin dangers of apostasy under persecution and apostasy under the seductions of this present age is voiced in the letters to seven specific Christian groups or churches of whose actual conditions he seems to have knowledge. These are followed by his program for the last days even now in its opening stages. Warning and judgment, destruction and deliverance, comfort and hope intermingle in somewhat bewildering confusion. But the main moments are discernible. The devastating results following the opening of the seals, the blowing of the trumpets, the pouring of the bowls, are in large part in agreement with the common apocalyptic tradition of the final tribulation. The chief differences which appear in our book are brought about by the functioning of the risen Christ in place of the unidentified messiah of Jewish thought

and the special application of a destructive judgment to imperial Rome as a satanic agent of oppression of the Christians. The culmination of the distress, and the beginning of deliverance, comes in the utter overthrow of the Roman empire, here set forth under the symbolic term "Babylon," and the punishment of two personal agents of Satan, an emperor and a priest of the cult of the emperor. As for Satan himself, he is bound and cast into the pit for a thousand years during which period there is to be a happy messianic reign. This is succeeded by a brief release of the archdemon, the only reason for which seems to be the making of a place for a rather constant feature of Jewish eschatology; namely, the last struggle of the hostile powers of good and evil. The outcome of this struggle is never in doubt. The militant Messiah emerges as victor. The final destruction of evil and the punishment of its prince leaves the way open for the glorious reward of the righteous which the writer pictures in glowing figure and symbol.

Apart from some passages of comfort originally directed to the persecuted of Asia and the entrancing pictures of the new world and the holy city the only feature of this program that has attracted any considerable attention is that of the millennial kingdom. The genesis of the idea is well known to the student of Jewish eschatology. Two views of the messianic kingdom prevailed in later Jewish thought. When the messianic kingdom was conceived to be political and earthly it was considered, so far as the question was raised, to be a permanent *status*. Later when the idea of an immediate entrance on heavenly bliss or punitive torment at death entered Judaism and when the happier features of the hoped-for future were transferred to heaven the idea of an earthly kingdom of unlimited duration required modification. So there appears on the scene the conception of a temporary kingdom of varied duration. In one place it is to last for four hundred years but most frequently a thousand years is its period. This idea is used by the writer of Revelation to afford a special reward for the martyrs who had suffered death by beheading, ostensibly because they would not bow in worship to the imperial beast. It should by no means escape notice that this millennial reign, of which so much has been made in some circles of thought, is thus limited to a comparatively small number. The rest of the dead do not, according to our writer's program, rise until the millennial period is past.

The book has had an interesting and checkered career in the field

of interpretation. Some of the earlier church fathers gave indications of interpreting the book in terms of contemporary conditions and did not hesitate to identify Rome as the hostile power of the last days. But circumstances conspired to bring about the abandonment of this method. It could not fail to die after the early part of the fourth century for no Christian could identify imperial Rome with the great wanton of the seventeenth chapter after Christianity became the state religion. The deeply entrenched allegorical method of interpretation was too potent not to prevail over the contemporary-historical. The book provided too inviting a field. As early as the time of Irenaeus (c. 185 A. D.) we find the process at work. A phase of this allegorical method appears as the spiritualizing interpretation of the scholars of Alexandria. For them neither the literal nor historical views of the book's meaning were adequate. The forces of good and evil, not in any historical situation to the exclusion of others but in their age-long struggle, are for such interpreters the material out of which the Revelation of John is made. It needs no argument to see that once free from historical moorings the drift may be anywhere. The forces of good at any given time may be represented by the group in which the interpreter is interested while the forces of evil are incorporate in any individual, group, or institution he may oppose. A host of vagaries followed in the train of the application of this method to the book. The millennial reign becomes an era in the Church's history. A false church easily becomes a "beast" to one who believes the church is false. The "antichrist" can be identified according to the pleasure of the one doing the identifying.

The mention of imperial Rome, so manifest to the historical student, made it easy when conditions favored to ignore the imperial phase and to identify the "scarlet woman" with ecclesiastical Rome. From the thirteenth century even to the present this position has been popular in certain circles. A literal interpretation has seized upon the feature of a millennial reign and, ignoring all genetic study of the idea, has magnified it out of all proportion, finding in it the key to the obscurities of the book. Still others, with a broader eschatological outlook, have been concerned with finding in Revelation a program for the last days, the chief difficulty being as to whether the author under his symbols of seals, trumpets, and bowls is discussing the same events from different angles or whether they are progressive parts of a single program. A more comprehensive outlook on the book, charac-

terized in each case by an attempt to bring its program into some relation to history, has viewed the author as giving by prophetic power a history of the world from its beginning to its close. Sometimes this view limits itself to finding in the book a history of the Christian Church from its origin to its consummation. Once released from the viewpoint of an immediate historical situation as the occasion of the book there are no lengths to which interpretation may not go. For those who wish to understand as much of the document as may be understood today there are several methods of interpretation which must be employed. The first is the contemporary-historical method which approaches the book from the point of view of a specific situation which it was designed to meet and which, by means of a knowledge of contemporary history and the statements and allusions of the book, seeks to discover that situation and to interpret the book in its light. The second is the method of literary analysis which recognizes the apocalyptic custom of using as sources material originally adapted to other situations than that which the author is facing. There are parts of our book which present problems insoluble by any other method. A third method is one which comes from the study of the history of religions and which recognizes in most, if not in all, religions, ideas and usages borrowed from other religions and adapted to new purposes. This method will unlock some of Revelation's most mysterious doors and push them open at least a little way. But when we have used all our methods and have done our best there are figures of speech, images, allusions and references the meaning of which is probably forever lost to us. If such be the case it is better to recognize and to admit it than to attempt to find some fanciful significance and then to attribute it to the guiltless writer.

It may be objected that the contemporary-historical method seriously impairs the value of the document since certain features of its program did not find fulfilment in history but were negated by the events of time. The important question is, "Its value for what?" If as a program for imperial Rome to be literally fulfilled in detail there is point in the objection. But the contemporary-historical approach reveals in the book timeless values not to be found by any other avenue. The challenge to dauntless faith and unwavering courage which the book makes is surely not lessened when we see it met by the unpretentious little groups of Christians meeting in private houses and passing on their way the superb temples of Graeco-Roman deities,

temples splendid in their pomp and ritual and their sensuous appeal, and which were to them incarnations of an almost resistless opposing power. Certain features of the book's presentation of its Messiah as a virile being setting all the force of an irresistible personality against evil and sustaining victoriously all the shock of its onset serve as a most welcome corrective of the pale emaciated portrait of mediaeval art. It is well to remember that the Pioneer of the Christian religion was no weakling. The call to heroism in living is always timely and it resounds throughout these pages. The grim fact of judgment, so readily slipping from men's minds in these days of democracy but a reality of some sort even if we abandon the thought of a final assize, is a lesson to be recalled no matter in what words we express it. A sublime optimism that believes in the apparently impossible on the part of right speaks from this book through the centuries for the writer was

"One who
Never doubted clouds would break,
Never dreamed, though right were worsted,
Wrong would triumph."

He tells his fellows that they are engaged in no inconclusive struggle, that evil is not to be enthroned but is marked for overthrow, that whatever else is conquered it will not be Christ and his cause.

It is a brave book. Bizarre in many of its symbols and falling short in ethical idealism and breadth it abides as a monument to that faith and courage which through the history of mankind has "subdued kingdoms, wrought righteousness . . . quenched the power of fire . . . turned armies to flight." One can scarcely think that the need for such faith and heroism has ceased to exist.

HUBMAIER'S PARTICIPATION IN THE PEASANTS' UPRISING AND IN THE AUTHORSHIP OF THE PEASANTS' ARTICLES OF 1525

ALBERT JOHN RAMAKER

The literature on the life of Balthasar Hubmaier [1485 (?)–1528] since Loserth published his "*Doctor Balthasar Hubmaier und die Anfaenge der Wiedertaufe in Maehren*," in 1893, has received three important additions in the contributions of Vedder,¹ Mau² and Sachse.³ So far as the main facts of Hubmaier's life are concerned, these later biographies present nothing new. All of them were obliged to content themselves with leaning heavily on Loserth's most accurate and exhaustive narrative because that was based upon contemporary source material, including early copies of Anabaptist tracts, laboriously collected by Dr. Joseph von Beck.⁴ Yet the biography of a man who lived in a crisis period of history and whose activities touched life on many sides, can hardly be looked upon as completed until there has been an exchange of many minds on possible mooted points in the available records. Ever since Loserth's monograph directed attention to him as one of the most important personalities of the early Reformation era, scholar, reformer, preacher, author and martyr, the conviction grew that his activities during the eventful years 1522–1525 at Waldshut, an important center of peasant unrest, must also have brought him into personal contact with that momentous movement. It was further believed that his religious radicalism, which practically made Waldshut, for a short time, at least, a strategic Protestant center, second only to Zuerich, would easily lead him to look with special sympathy upon those who were groaning under social and political tyranny.

A number of "special" contributions to the history of the Peasants' War, written from newly discovered sources, appeared, in which this perplexing and often discussed subject was again emphasized.⁵

¹ Henry C. Vedder, Balthasar Huebmaier (sic), the Leader of the Anabaptists, 1905.

² Dr. Wilhelm Mau, Balthasar Hubmaier, 1912.

³ Carl Sachse, D. Balthasar Hubmaier als Theologe, 1914.

⁴ Tabulation of this material in Loserth, pp. 10 & 11.

⁵ A. Stern, Ueber die Zwoelf Artikel der Bauern; R. Lehnert, Studien zur Geschichte der Zwoelf Bauernartikel; L. Baumann, Die Oberschwaebischen Bauern im Marz 1525; W. Stolze, Die Zwoelf Artikel von 1525 und ihr Verfasser.

Questions as to the authorship of the Peasants' Articles, as to the original draft of the Articles and the locality where they first appeared were again investigated. Much light was obtained on these questions as a result of these special studies, but anything like an agreement on the main points at issue is still distant. In fact, it seems practically hopeless to establish the original text of the Articles because for a long time they were circulated by transcription over a considerable extent of territory, subject to all the emendations and additions which this method of duplication makes possible. The question of the priority of the later printed text, "M" or "C," is by no means settled, for each of these has found a sponsor. It is now even freely granted that the texts, looked upon as the oldest, unmistakably show the hand of a Redactor. But who was this Redactor? Lotzer, Schappeler and Hubmaier have been mentioned. The place of origin of the Articles may have been the Black Forest, but there is evidence also for other localities.

The question of the authorship of the Articles still seems debatable. Loserth contents himself by saying that in his judgment Baumann has settled the question once and for all time that Hubmaier could not have furnished the original draft.⁶ Vedder does not go into the subject at all, simply stating, "It is now tolerably certain that those who credited him with the original composition of the Articles were astray."⁷ Mau, on the other hand, has again opened the vexing question with the statement that a new basis has been found for rewriting Hubmaier's biography, and this, he informs us, has been the reason for this contribution.⁸ Indeed, his book is written with the declared purpose of proving Hubmaier to be not only the originator of the Peasants' Articles but also the author of the seditious tract, variously named in the controversial literature "Artikelbrief" and "A New Program of Reform." He relies on Stern's investigation to which he adds an elaborate comparison in style, vocabulary, and thought between Hubmaier's extant writings and the text of the Articles.⁹ This portion of Mau's book is exceedingly unconvincing in the light of the unsatisfactory state of the text of the Articles already referred to. It all depends upon what you want to prove.

⁶ Loserth, *ibid.*, 95, note 2.

⁷ Vedder, *ibid.*, 96.

⁸ Mau, *ibid.*, Introduction, 2-4.

⁹ Mau, *ibid.*, 64-78, and Sachse, *ibid.*, 106.

The proof that Hubmaier originally composed the Peasants' Articles and that he is the author of the "New Program of Reform" or the so-called "Artikelbrief," if it can be established at all, must be sought for in an examination of Faber's statements, published soon after the burning of Hubmaier at Vienna, on March 10, 1528.

It may be recalled that Faber had been a schoolmate and friend of Hubmaier's in the early years before the great cleavage of the Reformation era drew them poles apart. Hubmaier, an Anabaptist reformer, archheretic, dangerous rebel, an enemy to State and Church, always under the shadow of the stake; Faber, coadjutor to the Bishop of Constance, Catholic Churchman, a man of letters, a friend and counselor of Catholic princes and trusted by Archduke Ferdinand. Surely an impressive contrast! Faber was the sworn enemy of the Reformation movement after his collision with Zwingli at the first Zuerich Council. His zeal for uprooting the new reformatory movement was only limited by the occasions open to his activity.

Faber's tractate is a summary of the reasons which led the Austrian Government to send Hubmaier to the stake.¹⁰ It is printed in full by Loserth in an appendix to his Life of Hubmaier.¹¹ To this "Ursach" (reason) there is appended a shorter statement with a special caption, "Urgicht so oeffentlich verlesen" (Indictment publicly read). Some months later, Faber published another tract in Latin, "Adversus Dr. Balthasarem . . . defensio." These three writings, more readily differentiated by their shorter titles, "Ursach," "Urgicht" and "Adversus," constitute the real sources for connecting Hubmaier's activities with the religious, political and social questions of his day. These documents will have to be studied in connection with the background of the events which produced them.

"Ursach" is a rather lengthy statement, a sort of résumé of the official life of Hubmaier in which his activities in abolishing the Roman Mass and its accessories in Waldshut are duly emphasized; it is a kind of prosecutor's brief ready for use in court. A number of these charges is true, and they need not concern us here. There is one statement, however, which has been responsible more than any other for the assertion that Hubmaier was not only the originator of the Twelve Peasants' Articles, but that he also composed a libelous book-

¹⁰ Ursach, warum der Wiedertaeuffer Patron und erster Anfaenger Doctor Balthaser Hubmaier zu Wien auf den Zehnten Maerz, Anno 1528, verbrennt wurde.

¹¹ Loserth, *ibid.*, Beilage 10, 210-216.

let, already noted in this paper as the "Artikelbrief" or "A New Program of Reform." Instead of quoting from the original, which may be found in Loserth, we condense the substance, so far as it relates to Faber's assertions.

After Waldshut had fallen to the victorious forces of the Austrians in December, 1525, a manuscript was found among the papers and books in Hubmaier's dwelling, left there when he was forced to flee precipitately. This manuscript Faber characterizes as a libelous document, "libelweiss." Eight pages of this were in Hubmaier's handwriting and the rest, twenty-two pages, were corrected, "bessert," by him. In explaining the contents of the document, Faber leaves the reader to infer that Hubmaier was its author and from this "inference" the tradition has arisen that the eight pages in Hubmaier's handwriting were the "A New Program of Reform" and the annotated twenty-two pages formed the "Grundstock" (original draft) of the Twelve Peasants' Articles.

The theory sounds plausible but it is not convincing. The fact that eight pages are in Hubmaier's handwriting does not make him their author. Indeed, these pages have now been recognized as being in substance a program of reform of some peasant leaders sent to the authorities of the city of Villigen.¹² Hubmaier's interest in the greater movements of his day evidently led him to transcribe for his own use such material as came into his possession. In the absence of those eight pages of documentary evidence, for we have only Faber's word for their existence, this charge of his, even if made by indirection, is worthless.

The evidence in the case of the twenty-two pages as being the original draft of the Peasants' Articles, Faber himself discredits. For in the "Urgicht," the Indictment, the official record of the charges brought by the Government at the trial of Hubmaier, Faber explicitly states that these were brought to Hubmaier "from the camp and that he had enlarged and expounded them, being persuaded that they were Christian and reasonable."¹³ We have no means to determine in how far the Articles brought to him were enlarged, but he could by no stretch of the imagination be accused of their authorship, as Faber by indirection leaves his readers to infer from the "Ursach."

¹² Sachse, D. Balthasar Hubmaier, als Theologe, 108, "Hauptleute und Räte des Haufens aus dem Schwarzwald an die Stadt Villigen, am 8. Mai, 1925.

¹³ Vedder, *ibid.*, page 241 translates the "Urgicht" in full.

He may have "enlarged" them by adding Scripture passages, for the Scriptures were now his most formidable weapon; he may even have toned down demands which he thought unreasonable.

But what impression do we get of Faber's accuracy and reliability when we read in the "Adversus," published in Latin a few months after Hubmaier's death and designed to be read by scholars, a goodly number of whom was showing displeasure at Faber's misdirected zeal in persecution, that "all of the thirty leaves found in Hubmaier's house were his production"? May we not ask what motive was animating Faber some months after the tragedy at Vienna in which he had played such a conspicuous rôle? If we could discover the background of the "Ursach," a flood of light would be thrown on this muddled and garbled source material transmitted by Faber. Where did Faber get his material for that lengthy document? We know that he was at Waldshut after the city had fallen and that he then re-established the Roman Catholic worship there. We know also that after Hubmaier's arrest and imprisonment at Vienna in the Fall of 1527, the Austrian government made feverish attempts to collect every incriminating scrap of evidence it could lay its hands on for the trial of the great disturber. Did Faber have access to this material? Of course, to answer in the affirmative would discredit great portions of the "Ursach" as valid evidence. Sachse is inclined to doubt that Faber actually found the document he makes so much of in "Ursach."¹⁴ Boehmer affirms that Faber is no reliable authority: "Er nimmt den Mund etwas voll."¹⁵ Loserth "believes that at least that which Faber gives in detail in the 'Urgicht' corresponds to the facts."¹⁶

It is a pertinent question to ask, how much of the evidence is reliable which was furnished by Hubmaier's former enemies among the Roman clergy at Waldshut and other places, and how much of this was incorporated in the "Ursach."

Of the motive for his statements, Faber does not leave us in doubt. With a show of considerable righteous indignation he informs us, in the closing paragraph of the "Urgicht,"¹⁷ that there were those who compared the tragic death of Hubmaier to that of Hus, and such were in his eyes "Maulchristen." Therefore, Hubmaier's crimes of

¹⁴ Sachse, Dr. Balthasar Hubmaier als Theologe, p. 109.

¹⁵ Quoted by Mau, Balthasar Hubmaier, p. 61.

¹⁶ Loserth, *ibid.*, page 98.

¹⁷ Loserth, *ibid.*, p. 98, and Beilage 10, page 216.

heresy and sedition must be set forth to justify the action of the Government and, as one may read between the lines, also to excuse himself for any undue activity in the matter.

But we have vastly better and more reliable evidence than that coming from Faber for the question under examination—Hubmaier's own writings.

Hubmaier was fully aware of the serious charges made against him by the custodians of the old order, the Bishop of Constance, his ecclesiastical superior, by the civil magistrates, by the princes, and lastly by Ferdinand himself. Soon after he had published his eighteen theses, his Bishop brought a charge against him that he taught the people "not to pay taxes or tithes any longer, or to obey constituted authority."¹⁸ And there is still on record a statement of the Council of Waldshut to the effect that such questions were not even broached in the city: "that he had preached concerning obedience to the civil government so finely and thoroughly that, had His Majesty heard it, he would have had special pleasure therefrom."¹⁹ Throughout the many discussions between the representatives of Waldshut and the Government, higher and lower, Waldshut pleaded for the freedom of the Gospel, and, if that had been granted by Ferdinand, the subsequent tragic consequences would not have occurred. Waldshut was forced into a brief alliance with Basel, Schaffhausen and Zuerich and later, in the Fall of 1525, into a closer alliance with the peasants of the Black Forest and vicinity. From the Roman Catholic point of view, Ferdinand was right in not allowing another center to spring up from which the Reformation could spread into the Austrian domains. Had Waldshut's pleas been granted, other cities would have demanded the same rights. The bigoted obstinacy of Ferdinand and his counselors would not grant this.

Against the twofold charge that he taught disobedience to the State in the matter of taxes and tithes and that he had induced the peasants to revolt against their lords, Hubmaier was obliged to defend himself many times. There is a passage of considerable length in a tractate of his, published later in Nikolsburg under the title "A Short Apology," which clearly shows with what deep feeling he viewed

¹⁸ Loserth, *ibid.*, p. 39.

¹⁹ Mau, *ibid.*, p. 16.

this untrue accusation.²⁰ We offer a translation of salient parts of this writing.

"Inasmuch as I am charged with being an instigator of trouble, my lot is like that of Christ. He too lived under that charge. But I call God and several thousands of men to witness, that no preacher in all the places where I have been, had to suffer more toil and worry through writing and preaching than I did, to the end that government must be obeyed, for government is from God. I have preached and written thus, both in German and Latin, that many came to dislike me and remained away from my preaching; some disputed with me openly in the church and called me a vampire (*Blutsauger*) who had naught but to uphold the sword of Government. All of my life I have taught that subjects are to render due obedience to their government; and they should be willing to endure even heavier burdens and bear their cross, so long as these are not directed against God.

"In reference to tax and tithes I have said a Christian even gives the third or the fifth among us. Neither tax nor tithes have ever been spoken against, not even in a word. But they would separate us from the Word of God with violence and contrary to all right. *That has been our only complaint.* Now I defy all men on earth and all devils in hell, that there was no other charge against Waldshut than *alone, yes alone*, on account of the Word of God. May God give that knowledge to them and illumine them who have spoken otherwise of us to His Highness (Archduke Ferdinand). As I now have spoken, so have the Waldshuter representatives spoken at Briesach, in the Breisgau, when they orally and in writing presented their respectful petition to wit: that they would do all their forbears had done; that they would give body, life, honor, possessions and blood for the sake of the honorable house of Austria. And if there be a stone in Waldshut buried ten fathoms deep under the ground which was not good Austrian, they would scratch it out with their nails and throw it into the Rhine. They always have been ready to give obedience and tribute, but they have prayed with weeping eyes that the simple, pure and clear Word of God be allowed them. Then the answer came by the councillors of His Highness, that this could not be

²⁰ Eine Kurze Entschuldigung . . . , Loserth, *ibid*, 96-97: Sachse, 53-55, Vedder, pp. 97-98, gives a translation of a portion of this tract; Mau, 121-125, gives a synopsis of the argument and a searching criticism.

done; for, if it were granted them, it would be like extinguishing one fire and kindling another."

There is a similar passage in the introduction to his booklet "On the Sword," likewise written and published during his ministry at Nickolsburg.²¹

In Hubmaier's last writing, a formal statement of his beliefs entitled "Rechenschaft" (Justification or Apology), composed in prison a few months before his death, he speaks of Government in Article 27 thus: "A Christian should be entirely willing to obey his Government," and he adds "that he has suffered much from those like Hans Hut who lead the people to conspire against the Government."²²

In forming an opinion on testimony so discordant as Faber's on the one hand and Hubmaier's own writings on the other, it is well to remind ourselves that the reformer Hubmaier lived during stirring days, full of dire consequences. How short his life was! He died before reaching forty-five, and into the last six years of that life were crowded the services for which posterity remembers him. The outward circumstances in his case were not so favorable as they were in the case of either Luther or Zwingli. For both of these had the backing of their governments. Moreover, Hubmaier's reformation was much more radical than was that of the German and Swiss reformers. That very naturally aroused more opposition and as a consequence meant many more enemies in State and Church who sought his extermination. In the eyes of the ruling powers, he was both a heretic and an instigator of sedition worthy of death if apprehended. It would be expecting too much from his enemies that they should meet him on common ground and play fair with him. Faber and others of like views made use of sources that have their roots in prejudice and pride. Others there were who measured Hubmaier with the yardstick of their own circumscribed ideas.

It is a pleasure to turn from prejudiced theologians to candid historians for an unbiased estimate of the sincere and much maligned Waldshut preacher and reformer. Loserth contends that he was no extremist either on religious or social grounds. "He was the foremost personality in the company of the Swiss Anabaptists, a man con-

²¹ Von dem Schwert . . . Vedder, pp. 275-310 has an excellent translation of this tract and Sachse, pp. 70-78, a very good résumé of the argument.

²² "Rechenschaft" has never been printed. Loserth has made but partial use of it. Sachse has given this valuable statement of Hubmaier's views in full in appendix 7, 231-271.

spicuous by his splendid learning as well as by his mildness and thoughtfulness. Of his teachings, some were misunderstood and against them the champions of the new and old school battled not only with the 'Sword of the Spirit,' but called upon the powers of government for assistance, for the preservation of which Hubmaier also contended."²³ And Sachse: "not for the criminal but for the heretic were the fagots kindled."²⁴

That Hubmaier joined the Anabaptist cause from unworthy motives, no one has ever charged. On the contrary, it was largely for his Anabaptist teaching that his life was made indescribably miserable and ended at the stake. He was too great a scholar to be carried away by sentiment. Rather, it was he who carried the formal principle of the Protestant Reformation to its logical conclusion with all that it implied. And this is more than can be affirmed of other reformers. It has been charged that his conception of the authority of Scriptures made him legalistic. He is charged with Biblicism. Yet this was not due to any headstrongness on his part but to a conscientious conception of the divine purpose of the New and Old Testaments. He was not a mystic like Hans Denck, but an ardent controversialist who delighted in debate. He was also a lonely prophet for a larger truth—the freedom of the individual man to serve God as conscience, and not merely constituted authority, dictates. He paid the price for having lived ahead of his time, yet he carried the flag of religious and political freedom a bit forward.

²³ Loserth, *ibid.*, p. 11.

²⁴ Sachse, *ibid.*, p. 1.

Grace before Meals

Be praised, O God, Ruler of the universe, who causeth the seed to ripen into fruit, and providest us with so many precious things for the nourishment of man. For us, too, thou hast set a table and provided for us in thy paternal love. May thy holy name be praised for evermore. *Amen.*

—*Ritual for Jewish Worship.*

THE DEVELOPMENT OF "THE APOSTLES' CREED"

CONRAD HENRY MOEHLMAN

I.

THE REMOTE ANCESTOR OF "THE APOSTLES' CREED"

Either II Corinthians 13: 13 "Lord Jesus Christ....God....Holy Spirit"
Or Matthew 28: 19 "Father, Son, Holy Spirit"

II.

THE EARLIEST "APOSTLES' CREED"

I believe in		
23	God	Almighty
Greek	and in Jesus Christ	our Lord
words	and in Holy Spirit	resurrection of flesh

III.

"THE APOSTLES' CREED" IN THE LATE SECOND CENTURY

(additions within parentheses)

I believe in	God	Father	Almighty
and in Jesus	Christ	His Son	our Lord
		(who was born of Mary the virgin	
		who was crucified under Pontius Pilate and buried, on the third day he rose from the dead	
57		ascended into heaven, sitteth on the right hand of the Father	
Greek		whence he cometh to judge living and dead)	resurrection of the flesh
words		holy church	
and in Holy Spirit			

IV.

"THE APOSTLES' CREED" IN THE FOURTH CENTURY

(additions to III raised)

I believe in

God

Father
only-begotten
Son

and in Jesus Christ

Almighty
our Lord63
Greek
wordswho was born of Mary the virgin
who was crucified under Pontius Pilate and buried, on the third day he rose from the dead
ascended into heaven, sitteth on the right hand of the Father
whence he cometh to judge living and dead

and in Holy Spirit

remission of sins
holy church

resurrection of flesh

V.

"THE APOSTLES' CREED" IN ITS FINAL FORM

Sixth century and later
(additions to IV raised)

I believe in

God

Father
only-begotten Son
conceived by

and in Jesus Christ

Almighty
our Lord
maker of heaven and earth82
Greek
wordswho was the Holy Spirit, born of Mary the virgin
suffered dead he descended into hell,
who under Pontius Pilate, crucified and buried, on the third day he rose from the deadascended into heaven, sitteth on the right hand of the Father
whence he cometh to judge living and dead

I believe in

the

Holy Spirit

Catholic communion of saints

remission of sins, resurrection of flesh

life eternal

THE THEOLOGY OF KARL BARTH

JOHN BENJAMIN ANDERSON

This essay is a study of the theology of Karl Barth as it is presented in "The Word of God and the Word of Man." This book is a translation by Douglas Horton in 1928 of Barth's "Das Wort Gottes und die Theologie." All of the quotations in this essay are from this English translation.

Let us begin with Barth's conception of revelation. How important this matter is in his estimation is seen from the following: "The great misery of Protestantism began: doctrine, parted from its life-giving origin, hardened into orthodoxy; Christian experience, confusing itself with this origin, took refuge in Pietism; truth, no longer understood and actually no longer understandable, shrivelled into the moral and sentimental maxims of the Enlightenment; and finally even Christian experience was reduced in Schleiermacher and his followers, both of the left wing and the right, to the hypothesis of being the highest expression of a religious instinct common to all men. These are the four cornerstones of the prison in which we all, (I say it advisedly), we all are living. Some of us are nearer to this corner, others to that: 'Every man may choose his own hero!' Whether we are aware of it or not, the roof which is supported by these four pillars, which unites them to each other, and which shuts off from us, the inmates, the sight of heaven, is their denial of revelation."

There is an infinite chasm between God and man. God is the Wholly Other. His world is the eternal world, while man's world is the time world, and these two worlds have nothing in common. How, then, can there be any communion between the two? Certainly, man cannot take any least step toward God and his world. God, however, can break through into man's time world. This is the supreme miracle. It is the miracle of revelation.

Revelation is God's self-disclosure to and within the individual soul. It is strictly special revelation. God speaks directly to a man, spirit to spirit. What takes place in this action of God within the soul cannot be communicated to other men. It is entirely esoteric, and it does not consist at all of ideas. It is the word of God and cannot be apprehended by the human mind or uttered by human lips. For only God can speak his own word. Barth, indeed, often goes farther than

this, and declares that only God can speak about God. A man can make theological assertions about God; he can voice his deep and ardent faith in God; but this is not in Barth's technical sense "speaking about God." The nearest that Barth comes to admitting that man can speak about God or that God speaks through him is found in these words: "It may be that the living Truth, the word of God, which we ourselves shall never speak, has put on our weakness and unprofitableness so that our word in its very weakness and unprofitableness has become capable at least of being the mortal frame, the earthen vessel, of the word of God. It may be so, I say."

The clue to this aspect of Barth's theology seems to be that he confuses reality with truth. God is truth, but statement about God is not truth. God is truth and only God can express God; therefore, only God can utter or reveal truth. But God *can* reveal truth and He does so in and to the individual. This is an absolutist conception of revelation. Barth's longing for certitude has had this outcome.

Just here we meet with two characteristics of Karl Barth: his revolt against the large measure of humanism in modern theology which seems to him to land us in a morass of subjectivism and relativism and, as an escape from this, taking refuge in the certitude of absolutism. He finds this absolute in the transcendent God speaking privately to and within the individual soul, speaking in such a way that the man cannot possibly doubt that God is speaking to him. This theory, perhaps coupled with Barth's native temperament, would seem to account for the dogmatism and intellectual intolerance which are so markedly characteristic of him.

This conception of revelation, faulty as it may be and just as thoroughly subjective and relativistic as anything in liberal attitudes, has the great merit of spiritual reality and power and stands in favorable contrast to the religious weakness of a too humanistic frame of mind. On the other hand, it is opposed to the fundamentalist idea of biblical and almost magical revelation. This is one of several respects in which Barth is out of accord with both fundamentalism and liberalism.

When we ask how Barth's idea of revelation bears on the nature of the Bible, we come across a singular situation, which perhaps cannot be reduced to self-consistency. Barth sets the Bible at the very pinnacle of honor and authority as respects human statements about God, and inconsistently makes the Bible a divine utterance. He says,

"God's witness to himself in Holy Scripture is the most immediate, most vital, fullest kind of content. It is a content immeasurable, inimitable, unalterable and inexhaustible." Yet he professes to accept the results of the historical and literary criticism of the Bible, and does not accept even *all* that which criticism leaves to us as word of God. He seems to discriminate between the value of different statements in the Bible. He claims that we can discover, or that he has discovered, the word of God contained in the Bible. He says, "God speaks in the Law as well as in the Gospel; in the Old Testament as well as in the New." In such statements he appears to talk about the Bible, or at least parts of it, in the same general way that other people talk about it. Yet there is a difference and a big difference. What Barth really means is that, in connection with your meditation upon this or that sentence in the Bible, God speaks in your soul. This divine act and not any biblical statement (which after all is human) is the revealing act and its incommunicable content is God's word and nothing else *is* God's word. And always bear in mind that this revelation-content does not consist of ideas at all. Consequently it is not difficult for Barth to accept any results of biblical criticism. For the matter of cardinal importance is not that in the long ago God did this or that . . . therefore Barth is indifferent to the controversies concerning the biblical miracles; they mean little to him and he feels perfectly free to reject the historicity of any of them and actually does so in some cases. . . . Nor again is it a matter of cardinal importance that in the long ago God spoke His word esoterically to this man or that, though he prizes any such act of God. The matter of cardinal importance is that God speaks to me within my own soul. And this he can do and will do in a direct fashion, though, as a matter of fact, he does this most effectively in connection with my pondering some of the statements in the Bible. This is present spiritual fact and is not in the least affected by anything the critics may say in regard to historicity and authenticity. Barth's absolutism appears here. It makes him completely independent of history and also of other people's exegesis. His certitude within the scope of his use of the Scriptures is the certitude of absolutism. He implies this himself in a number of things he says. For example, "How could the statement that the Bible is His word be proved in any other way than by an act of free grace by which He Himself makes the proof? Would it be the word of God if it could be verified except by Him?" But ob-

serve that by proof is not meant the result of an exegetical process which applies the principles of scientific interpretation. This would be the very antithesis of Barth's whole theory. The proof is a spiritual proof which God furnishes within the soul. Barth has often been criticised, and justly criticised, for his arbitrary interpretations in exegesis, symbolics and history.

Pursuing this matter of revelation a little further, we get into a tangle when we inquire what the revelation consists of. What the main, basic revelation is, which comes in "crisis," is not quite so hard to discern, but what are the subsequent revelations given to the soul from time to time? Any revelation is incommunicable to others. Yet he says that we receive the revelation in divine terms and then we are to translate it into human terms, i. e., into ideas and exhortations expressed in language. But the translation is not the revelation, not in the least degree. What then is this nebulous, intangible revelation? Barth, I think, would say that the very fact that I ask such a question shows that I am still spiritually blind or stupid. Of course, we all realize that words and thought-forms are inadequate for the expression of emotion, aspiration, love, and the deep communion of kindred spirits. But I think Barth means much more than this. We all realize also that an experience of any kind and the narration of the experience to others are two totally different things. Barth certainly includes this fact and perhaps the one just previously mentioned when he talks about the esoteric and utterly incommunicable nature of any divine revelation. But if he means more than that, I do not apprehend that further meaning. And is it not quite futile and false to give the name revelation to an attempted description or translation of our inward spiritual experience of listening to the voice of God or of feeling the power of God within our hearts? Barth himself virtually does this, however inconsistently, when he refers to the Bible as God's word or as God's self-witness to Himself, in direct contradiction of his fundamental position that the only word of God there is comes not in human language or in human ideas or from without, but consists solely in God's inward speaking in the spirit of a man.

In the second place, what is Barth's conception of God? God is the *Wholly Other*. Barth seems to conceive of this divine Otherness as both metaphysical and ethical, though, so far as I know, he does not expressly say so. Under the term "metaphysical" would come his teaching that God is the *mysterium tremendum*. Barth uses this term. God

is the *mysterium*, the unknowable. In one sense we all admit that. Yet Barth, like Herbert Spencer, claims to know a good deal about the Unknowable. God is also the "*tremendum*," the God of an Infinite Majesty, the Absolute Sovereign, the Omnipotent Creator, before whom man is of no account and in whose eyes man and the universe are void of meaning. Barthianism is the most exaggerated form of theocentric theology which has appeared in Christendom since the days of Jonathan Edwards. He, if possible, out-Calvins Calvin and outruns Otto. And it is a supernaturalistic theocentricism of the narrowest and most glaring kind. It is of a sort which is utterly foreign to the whole modern outlook upon the universe and human life. He represents God as jealous in the Old Testament sense, he will not give his glory unto another, and any "fundamental concession" to the pretended rights and dignity of man is an offense to God who alone has rights and dignity.

Barth recognizes that God's metaphysical otherness makes any relation of God to man, whether that of being his creator or redeemer, inexplicable. The inexplicable or the impossible, however, never disturbs Barth. And of course any one who believes that the spiritual and the physical are incommensurables and at the same time believes that a spiritual Being creates the physical universe should not throw stones at Barth.

In unfolding the full connotation of "*tremendum*" Barth enthrones God as the absolute will and as the only real power in existence, though it is impossible for any man to speak or write hundreds of pages and hold to this conception with rigid consistency. He says: "Everything depends upon that (God's) grace. God is and He remains free: else He were not God. 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.' . . . all we can really see is . . . the landscape of an eternal predestination which stretches out not only toward redemption but in the opposite direction as well. From this look-off we learn nothing as to whether we are cast away or elected, as to whether, in view of the trustful moment when we give up ourselves for lost, we may live adventurously or must live despairingly." Because of predestination no one can be sure of salvation—a position hard to reconcile with Barth's experiential absolutism.

But perhaps just as important in Barth's eyes is God's ethical otherness. This also enters into the "*tremendum*" phase of His being. He

is holy, all-holy, the only holy; the concept of holiness includes both His dread sovereignty and His ethical purity. And the combined effect of the two together upon any man who even gets a glimpse of that awful power and purity is to fill him with horror and despair. There is very little of the *fascinosum* about most of Barth's representation of the Deity. His doctrine of God and his doctrine of man are each a foil to the other, the beautiful face and the hideous obverse of every coin in his theology.

Man is the complete antithesis to God. But it was not always so. Originally man was in perfect harmony with God. Though I have not found any statement that original man dwelt in God's eternal world, yet this would seem to have been the case. Man split off from the will of the Almighty with the result that he came under the terrible wrath of God, was brought by his sin into a state of death, becoming thoroughly evil, incapable of any good, unable to take any step back toward God and goodness. And in some way or other the universe, though a creation of God, was involved in an existence under the divine curse. What we call "life" ought to be called death. *Life is death* is one of Barth's principal paradoxes. Human existence is death for two reasons: First, because we are ethically separated from God, and, secondly, because human existence is so full of misery. Barth is an arch-pessimist. This seems to be considerably due to external circumstances. A few quotations from Barth will make this clear. "We have been shamed into becoming wise by the outward events of our times. . . . We have become spiritually tired, tired to the point of exhaustion of our pantheon of independent deities. [He means the state, the economic order, art, science, culture, etc.] After our drunkenness we find ourselves in skepticism and disillusion regarding the world-power of this darkness." Again he says, "The fact that the familiar ways of civilized life are wrong is plainer to our eyes than formerly. The catastrophe from which we are emerging (Sept. 1919), but are not yet free of, has brought this fact for many, though not for all, into devastating clearness. If we had our first wish, would we not turn away from life and society in utter skepticism and discouragement? . . . All that is within us revolts against the idea of the autonomy of culture, the state, and economic life, which was exploited so exhaustively before the war . . . we are confronted by the brutal fact that the autonomy of social life is by no means done away by our having become thoroughly tired of it."

In these passages a noble human spirit not only reveals the sense of tragedy in his nation and in the world and in himself, but he reveals also his spirituality, his rare moral sensitiveness, his keen interest in social conditions, which interest he has always retained, though some aspects of his theology leave no room for such social interest. He is a thoroughly disillusioned man, far too disillusioned. How darkly pessimistic his estimate of life in this world is, he is constantly showing by what he says. "The problem of ethics is not only the sickness of man, but is a sickness unto death. This holds not only for our time but for all time. It is the crisis of man. Man condemns himself to death by his question concerning the good, because the only certain answer is that he, man, is not good, and from the viewpoint of the good is powerless." Again, "The ethical good cannot be found in the world in which we live . . . for to find or to be able to find a thing here is to prove that it cannot be good. Our existence in this world is measured [i. e. by God] upon a standard which is not at all a part of existence as we know it or conceive it." Again, "Why must we at the crucial point, in spite of all our resistance, give in to the protest which Kierkegaard makes against marriage and the family, Tolstoy against the state, civilization and art, Ibsen against the approved bourgeois morality, Kutter against the church, Nietzsche against Christianity as such, and socialism, with concentrated weight, against the whole structure of society, intellectual and material? Why does something in us affirm the radical protest which the original Reformation and Anabaptism, as well as the mysticism of the Middle Ages, directed against that religion which is the only one conceivable and possible within society? Why, with a *sacrificium* of our intellects and more than our intellects, do we bow before the message of the Sermon on the Mount, which acclaims men blessed who do not exist; which opposes what was said to them of old time, and which we must continue to say to each other, with a 'but I say unto you' that can be applied neither to modern nor to any conceivable society?"

It is no wonder that Barth denies that Schleiermacher is in the line of his spiritual ancestry and repeatedly condemns the great theologian, since Barth believed that he was "disastrously dim-sighted in regard to the fact that man as man is not only in need, but beyond all hope, of saving himself." Another time he says that "one cannot speak of God simply by speaking of man in a loud voice, as Schleiermacher does." It is no wonder also that though Barth claims that his ances-

tral line runs back through Kierkegaard to Luther and Calvin, it is not the later Luther with his worldly wise policies of protecting the Reformation and its good results by the swords of the German princes, but Luther in his original reformation experience and activity.

Hear him once more: "All that man can desire is things, and things are not the spirit. All that man can do is to express himself to his capacity, but self-expression is not love. All that man can hope to develop in history is a community of one of two possible types: either a company of highly individual members, from which the crying wrongs that go with such a membership are never absent; or a kind of barracks, ruled by constraint, tediousness and stupidity, wherein right is wrong—but neither of these is freedom in love and love in freedom. Man's only possible love is Eros. The righteousness possible to man is *justitia civilis*. Even the prayer possible to man is the superabundance of a feeling, which is a feeling like others, and not a very sympathetic one either. There is nothing in the whole range of human possibilities, from popular indifference to mystical absorption in the All, which is capable of realizing the moral objective, the goal of history."

Life then is death. It is death because it is lived in what he calls "deadly isolation from God." It is death also because of its utter nullity and futility from all human standpoints, intellectual, social, cultural, moral, and even religious. The garnered experience of the ages is useless as a guide to life, that is, to the only real life. Barth declares that there is no passing out of death into life until one enters into the experience of "crisis which denies all human thought." Yet Barth is human and he thinks. He does a great deal of thinking, and at least one capable observer who has watched him at work with his students declares that he is very insistent on his own opinions and gives those with whom he converses very little chance to express theirs. There seems to be a fundamental inconsistency at this point. The same is true in regard to his ethics. That too is thought, human thought. Furthermore, while he negates all ethics, he uses the ethics which are his inheritance within Christendom in order to present and support his theology.

But in the third place, because of our special interest in religion and because we have naturally taken it for granted that Barth is religious, his ideas concerning religion invite our particular attention. The truth is that to Barth religion is one of the worst and most ruin-

ous phases of human life. The trouble is just there—it is a phase of human life. He strikingly says in one place, “Man cries for God as his Savior from humanity;” and remember that religion is an element in his humanity. He declares that “the whole of so-called religion, and not least the Christian religion, shares in the need of being saved.” Again, “Religion forgets that she has a right to exist only when she continually does away with herself.” Again, “Jesus simply had nothing to do with religion.” Again, “One hears religion commended as the indispensable ferment of civilization. We are overjoyed when now and then a scientist or a statesman bestows this praise upon it. He may be right, but if he is, we must explicitly understand that the civilization he refers to is . . . not the kingdom of love, not the final goal. Consider Luther or Ignatius Loyola or Kierkegaard or any other religious genius: does the religious man as such, with his eccentricity, his fanaticism, his conceit, his almost unavoidable tendency toward refined Pharisaism, his high, audacious Titanism—for religion viewed as human desire and conduct is nothing else—does he lend himself to being understood as a guide to the kingdom of love? May not the very tragedy of the situation lie in the fact that he is the greatest hindrance to its coming, and the religious goal the most distant of all from the final goal?” This reference to religious geniuses is matched by his statement concerning the clergy in general. Having in one place expressed his condemnation of the church, he goes on to say concerning those who professionally minister in and to the church: “Is not the whole situation in the church an illustration of man’s chronic presumption, which is really worse here than in any other field? Can a minister be saved? I would answer that with men this is impossible, but with God all things are possible. God may pluck us as brands out of the fire. But so far as we know, there is no one who deserves the wrath of God more abundantly than the ministers. . . . As a matter of fact the church is really an impossibility. There is no such thing as a minister. Who dares, who can preach, knowing what preaching is?” In another place he exclaims: “Why should the religious man enjoy special justification as if it were not he of all men who ought most to feel the need of the justification of the wicked?”

Barth’s thought about religion may be briefly summed up as follows: Religion is a part of human life in this world, it is part of the life of man, a creature, not a part of the life of God the Creator;

therefore it is to be condemned, denied, negated, destroyed, as everything human ought to be. It is true that religion is man's highest achievement. It at least points toward the goal [God] which man can never reach. But unfortunately religion is a positive hindrance instead of a help toward the divine goal. Being all of man, it is a substitute for the presence and action of God. Religion means well, but it is a disaster of unsurpassed magnitude. It is the human quest of something impossible of attainment. As such it is the greatest mockery of man in all his history. Such a delusion is a curse because of its great power.

Barth's theology is really a revolt against a too humanistic type of religious thought and practice. He is against the Fundamentalist because the Fundamentalist has too much confidence in man-made creeds with their elaborately precise definitions of the *mysterium tremendum* of deity, and because of his dogmatic confidence that he can and does read and speak the very word of God—a thing impossible to men. You see there is a certain humanistic element even in fundamentalism. On the other hand, Barth is against the liberals or the modernists with their great ancestor, Schleiermacher, because he is thoroughly sick and tired of so much talk about religious experience (thought of as human experience) and because he is profoundly dissatisfied with the minimizing of God and the soft-peddalling of the divine factor in existence. Consequently Barth swings clear over to the other extreme of theocentric thought hardly to be paralleled elsewhere in the history of Christian doctrine.

In place of the wickedness and disaster of religion he affirms God. "Our new life in Christ is not our best understanding and experience of God, not our best godliness. It is that from the third dimension which penetrates and even passes through all our 'religious' experience; it is the world of God breaking through from its self-contained holiness and appearing in secular life; it is the bodily resurrection of Christ from the dead."

And yet sometimes the possibility and actuality of religion is affirmed although the term religion is seldom used of this actuality. There is such a thing according to Barth as faith in God and obedience to God, affirming what God affirms, denying what God denies, trust in Him, submission and surrender to Him, having Him speak to us within our own souls. This is religion, both in the ordinary sense and in Barth's sense, though, while we commonly use the word "religion"

of these experiences, Barth seldom does. But then, after all, Barth and we do not mean the same thing either. To Barth these processes are not human experiences at all. They are God's experiences, and His alone. So religion, true religion, is not human at all; it is exclusively divine. It does not occur in our time world, but only in God's supertemporal or eternal world. No religious event is historical, it is not *of* history at all. It is said to be "*in* history," but "*not of* history." God may be *in* history, i. e., in a man's consciousness, but God is never *of* history.

We are now prepared in the fourth place, to inquire concerning the Barthian idea of salvation. Salvation means a new relation of the individual to God, a non-temporal or supertemporal relation to God, altogether other-worldly and transcendental. God alone can establish this relation, and this he does in what Barth calls "*crisis*." This is a technical term for God's action within a man's soul. Alleged religious "experiences" are not real experiences. There is only one experience, the experience of crisis, and this is not ours but God's. But God and His crisis are thrust into the background and in many cases made impossible by religious ritual, preaching, praying, Bible-reading, creed-reciting, social service, etc. These human activities, tainted through and through with sin, tend to become a substitute for God and the crisis God effects in the soul. God is Savior and He is the only Savior. "What God wills and speaks and does depends both for its reality and its human realization only upon God, though sinful man with his spiritual pride, his intellectual arrogance and his self-sufficiency would have it otherwise. But man is always wrong; there is no goodness to be found in him except as God within him in crisis performs the good, and that is God's good, not man's. Barth says, "We must feel the necessity for the renunciation of man." And remember, this is intended without qualification.

Salvation is the bridging of an infinite chasm. Man cannot so much as lift his little finger toward accomplishing this impossibility. Barth affirms that "the separation of the two cannot be ultimate, for then God would not be God. There must still be a way from there to here. So we confess to the miracle of the revelation of God." Notice that it is from "there to here." It is absolutely a one way traffic—God to man, not man to God. There takes place within us a miraculous, transcendental, divine act, an event of and in the eternal world, the event of "*crisis*." Barth even goes so far as to indicate that this act

of God cancels our creaturehood. He says that the new life—an exclusively divine effect—"consists in the last end and simply in the annulment of the creaturehood, in which, in contrast to the life of God, we live our life on earth. And, however remote the annulment may be, it yet influences our life on earth in every part." We shall see presently in more detail what "crisis" is. We may pause to observe at this point that, however absolute the language descriptive of it may be in Barth's addresses, he expects no perfect divine life in any man this side the grave. The perfect miracle is reserved for the Beyond. He sometimes speaks of our progressive perception of God in this world, and so forth.

In spite of the fact that it is all of God and is not human at all, "crisis" has to be described in human terms. Barth has to do this himself. He says, "God is found only in the sense of need into which the problem of ethics plunges us. And this salutary sense of need is found only in the midst of real struggle." "The primary and positive relation of man to God is brought out in a last wholly negative and annihilating crisis." "The satisfaction of our need is the absolutely new event whereby the impossible becomes of itself possible, death becomes life, eternity time, and God man." The crisis comes when for the first time we have a terrible, horrific, dismaying, devastating, overwhelming, crushing and annihilating realization of the meaning of the word "ought." We glimpse in that moment the fearsome darkness and depth of the awful gulf between man at his best and the *mysterium tremendum*, God, the Wholly Other! There comes a realization of our utter nothingness in the presence of Deity, realization still more of our depravity and complete moral helplessness together with the accompanying despair, and in the very same moment faith begins, confidence in God, submission to His wrath, consent to our doom under His righteous judgment, and commitment of self to Him. But it is not the religious subject that has this or any other experience. God does it all. In all this the man concerned takes not one step himself toward God. *This is crisis*. "We are to understand the whole unbearable human situation, espouse it, take it upon ourselves. We are to bend before the doom revealed in the problem of ethics. It is through the unescapable severity of this doom that we come upon the reality of God, and perceive the bond that relates us to Him. Can man conceivably enter into Him except through the door of death and hell which is the perception of his remoteness from Him, his condem-

nation by Him, and his powerlessness before Him"? Again he says: "It is only the last intense disquietude that contains the first actual quiet. . . . It is in the last mortal terror that for the first time one can hear with certainty the words, Peace be unto thee." "This insight, this all-inclusive critical negation under which we and our world exist, this fear of death into which this insight leads the upright conscience, is the narrow way and the strait gate that lead to truth, to the real, to the redeeming answer." "This judgment is grace. This condemnation is forgiveness. This death is life. This hell is heaven. This fearful God is a loving Father who takes the prodigal in his arms."

To state the crisis in another way: Human life is a universal "No" to God's "Yes." Man denies what God affirms. Man calls this negation of God "life," and gives the name of "death" to whatever God affirms. Now if a human being is to be saved, if he is to become what original man was, if he is to have not sham life but real life, the above process must be reversed. Man must join in God's "Yes" and in God's "No." This, however, is to condemn one's actual self; it is to destroy one's self; it is to doom self to the death of self. In doing so, however, one rises into newness of life, into the possession of the life that is life indeed. It is resurrection, the "bodily resurrection of Christ from the dead." It is the entrance of the soul into God's eternal world or it is God's eternal world breaking in miraculously and altogether mysteriously upon the soul. And yet until physical death supervenes there is still a human being who remains a sinner who is still entangled in the world and humanity which God negates. The career that follows the crisis is marked by numberless crises. "We live by the power of the resurrection, in spite of the inadequacy of our perception of it and our response to it. . . . There is at least something in us which shares in it. We are moved by God. God in history lives in us and about us." However remote the annulment of our creaturehood may be, "it yet influences our life on earth in every part." "Resurrection is the one experience of man. . . . Actual experience begins where our alleged experiences cease, in the crisis of our experiences, in the fear of God." Life now is a venturing with God. There is an interesting passage in this connection which I will quote because of its kinship with Otto's "Idea of the Holy." "However much the holy may frighten us from its unattainable elevation, no less are we compelled to venture our lives upon it immediately and completely. Moses, Isaiah and Jonah, all were filled with dread at

first, but finally had to prove their devotion to the holy life by daring to relate it directly to the secular life of man. The *mysterium tremendum* phase, which comes first, finally ceases, and with it that dread of the divine which is dread and dread alone. The kernel breaks through its hard shell. . . . The decision to venture with God is suffused with a dread which conquers mere dread. This is not the act of man, but the act of God in man." The life thus referred to not only begins with the crisis which is involved in the ethical problem, but the question, What ought we to do? "continually breaks out in crisis, causing us to re-examine what but now we thought to be good or bad. A man's conduct is always in crisis. The crisis accompanies all our choices."

The original crisis in the case of any individual is the bodily resurrection of Christ. It is also described as God becoming man. That the crisis should be described as a resurrection is merely borrowing familiar New Testament language. Barth sincerely believes that he is the truest interpreter of Paul since the earlier part of the Reformation. Yet to say that crisis is the bodily resurrection of Christ—not a rising with Christ, but Christ's rising from the dead—is a difficult conception upon which we, perhaps, can get a little light if we consider Barth's Christology. This latter, however, is itself unclear, perhaps as nearly opaque as anything in the whole range of his thought. To this we now briefly turn our attention.

One of Barth's fundamental positions is, in his own words, "We need a God who is also man." God became man in Jesus Christ. But in reference to the gospel narratives he, the disciple of Herrmann, maintains the characteristic Ritschlian independence of the question of historicity. He says, "However it may be with the historical Jesus, it is certain that Jesus the Christ, the Son of the living God, belongs neither to history nor to psychology; for what is historical or psychological is as such corruptible." He thus boldly hints that the daily life of Jesus was corruptible. In this he is self-consistent—for if Jesus' daily living was human, it was, according to Barthian principles, the corrupt antithesis of the divine. Yet to him Jesus is the unique revealer of the real life, the divine, the eternal life, and in him the dualism between God and man is solved. He declares: "The only way between God and man is that which leads from God to man. And that way is Jesus Christ." Some more brief quotations may help us to the understanding of his thought. "The new life revealed in

Jesus is not a new form of godliness. That is the reason why Paul and John are interested, not in the personal life of the so-called historical Jesus, but only in his resurrection. Christ is the absolutely new from above; the life of God among men; the Son of Man in whom humanity becomes aware of its immediacy to God." This will shed light on the next quotation, "He is God who becomes man, the Creator of all things who lies as a babe in the manger. But as such he is to be understood by the other fact that he is the one who was crucified, dead, and buried, who descended into hell, but rose again from the dead. This is the reason why Paul and the others dared speak of a solution to the ethical problem. For this is the reason why they dared to speak of a salvation." Barth concentrates on the cross and on the resurrection. As I construe Barth's thought it is somewhat as follows: God became man in Christ and on the cross entered into an unparalleled and perfect experience of "crisis." At no other moment has there occurred such an agonizing recognition of the nothingness, the meaninglessness, the moral obliquity, the misery, and also the shame and horror and absoluteness of man's abysmal separation from God, together with the fullness of consent to the righteous judgment and fierce wrath of God against man, and the complete divine negation of all human thought, wisdom, culture, morality and religion. The "No" of God to all that is human was never perfectly uttered before under human form. Along with this, of course, was its converse, the absolute affirmation of the divine world, the divine will, the divine character, the divine love, the perfect submission to the will of God the Infinite Sovereign and Lord of all. This latter is what Barth means by Christ's rising from the dead. He says that the resurrection of Christ is not a fact of history; it took place only in the transcendental world.

The crisis as it comes to others in connection with their faith in God's judgment and God's mercy as revealed on the cross and in the resurrection is, like that, all God's action. God becomes man in each such crisis, and Christ bodily rises from the dead in each such crisis. This repeated resurrection of Christ, or these special moments in his resurrection process—I do not know exactly how Barth would put it—is also his "second coming" and "is not an historical event;" "raised in incorruption" means raised into a consciousness of God.

In conclusion, no one sensitive to spiritual influences can read several hundred pages of Karl Barth without being stirred by his prophetic

fervor to an unusual degree and powerfully gripped by his moral and religious intensity and sincerity. Barth's great merit is that he does proclaim real and original Christianity; his chief demerit is that he does this in such a bizarre and ill-balanced way.

For sinful man does need God and needs Him desperately. And Barth's exaltation of God and putting God and righteousness absolutely first, and his tremendous stress upon the reality of God working a divine work of revealing and cleansing and empowering within the soul of the penitent and trusting man,—Barth's fervent and uncompromising proclamation of man's awful need and God's marvellous grace sufficient to meet that need,—these are the strong points and the much-needed emphases in Barth's thought.

But, on the other hand, the pity of it is that all this is linked up with a tragic retreat, a turning back from the priceless fruits of recent centuries of culture in science and philosophy and social enlightenment and development in order to hark back to hyper-Calvinism, to an extreme supernaturalism, total depravity, special revelation, election, predestination and a revolting emphasis upon the fierceness of the wrath of Almighty God.

The Committee on Marriage and Home of the Federal Council of the Churches of Christ in America recommends as devotional helps for husbands and wives:

"Weinel, H., and Moehlman, C. H., *Sayings of Jesus*. Professor Conrad H. Moehlman, 333 Rockingham Street, Rochester, N. Y., 1928. 25 cents. An arrangement of the teachings of Jesus by subjects which brings out their original significance.

Acts of Devotion. Macmillan, 1927. 60 cents. In beauty of phrase and diction as remarkable as its scope and spirit. It gives expression to the aspirations which are firing the hearts of the modern world. Intensely personal, intensely social.

Rauschenbusch, Walter. *Prayers of the Social Awakening*. Memorial Edition. Pilgrim Press, 1929. \$1.00. The work by which Walter Rauschenbusch will probably be longest known.

Tileston, M. W. *Daily Strength for Daily Needs*. Little, Brown. \$1.35. An old but very helpful manual of devotion for each day of the year."

LOITERING IN LONDON

I

JOHN FREDERICK VICHERT

"O, Paris is a woman's town with jewels in her hair,
But London is a man's town with power in the air."

It is told of an eminent scientist that having a summer at his command for travel he devoted it to his back yard, going over it carefully inch by inch and finding much of interest and value. In striking contrast with him is that energetic American who was rushing about England at breakneck speed, and who boasted that he had "done" the National Gallery in London in thirty minutes, and that he could have done it in twenty if the floors hadn't been so slippery.

Each of these methods of travel has its advantages. Moving swiftly from place to place one can of course see a good deal of the earth's surface, form a superficial acquaintance with many peoples, their manners and customs, and gain some impressions that will be more or less vivid and lasting. In my judgment, however, the rich rewards of travel are for him who gives himself to patient and careful exploration in limited areas.

It accorded well, therefore, with my conviction and preference to find myself in London in early spring with all the summer before me, and with no necessity for leaving the city during that time unless I chose to do so. On my first morning there I came out of the hotel with the delightful feeling that I might go anywhere I pleased, with no sense of being hurried, with no guide whom I had to follow or to whom I had to listen, even without a guidebook in my pocket.

Guides and guidebooks can be useful I know. They save one's time, and help one in finding specific things and places, but they also rob one of the joy of discovery. Many times during the summer I looked with compassion upon parties being hurried along by guides, and upon individuals missing all the interest and satisfaction they might have derived from the things amid which they were by their feverish endeavors to identify everything looked at with something described in their guidebooks. None of that for me! Here all about me was a city every foot of which is rich in historical and literary interest, and I was in for a season of loitering along its thoroughfares, in

its open spaces, and about its venerable buildings, finding much and doubtless missing much, but always thrilling with the zest of the explorer and discoverer.

Where should I go first? Just imagine stepping out into the streets of London with such a question on one's lips, and no one to answer it but oneself! I knew in a general way that Lincoln's Inn Fields were not more than a few blocks from where I stood, and I knew also that there are whole tracts in British history, and spacious provinces in English literature, in traversing which the reader will come again and again into this famous old square, so I decided to set out in quest of it.

My route lay first along Southampton Row. I had not gone far before I came upon a tragic reminder of the experiences through which the city passed during the war, a reminder which, in one form or another, I found in many places. A tablet on the front of a hotel recited the fact that here on a September night in 1917 twelve people were killed on the steps, and many more seriously injured, by a German bomb. Since we are on the way to Lincoln's Inn Fields I may as well report at this point the effects of a shell which dropped in that vicinity. Passing eastward from Lincoln's Inn one comes to a famous old church. It was designed by Inigo Jones and is built up in the air as it were, for it rests upon Gothic arches and is sufficiently elevated to permit one to walk about freely underneath. Just beside this church a bomb fell. The supporting pillars and arches are chipped and scarred but more serious still, the beautiful seventeenth-century windows which were so greatly admired were all shattered, and are now filled with dull opaque glass. This bomb dropping over London was a much more serious business than the newspapers ever allowed us to know.

Continuing along Southampton Row I came to the corner of Holborn and decided to ask for directions. I made my appeal to an officer whose ubiquity, unfailing courtesy, and adequate information I came greatly to appreciate, the London "Bobby." My destination, it transpired, was only two blocks away, but there were several ways of reaching it. I chose to go along Holborn from which two narrow passageways, one named Little Turnstile and the other Great Turnstile, both lead into Lincoln's Inn Fields. Little Turnstile I missed because its entrance is hid by a projecting building, but I found Great

Turnstile and passing along that I noted the opening into Whetstone Park.

Whetstone Park is neither a dignified nor an impressive name and it designates an alley not a park, but it arrested me for John Milton once lived in squalid quarters here. Why should the great poet have lived in a section which in his day was filled with houses of ill repute, and which is now given over mainly to stables? I think I found the answer when later in the British Museum I came upon the bill of sale by which the manuscript of *Paradise Lost* was conveyed to the publisher for five pounds with a promise of five pounds for each of three successive editions of 1300 copies each should they be called for. Thus did England reward genius in that day. It is 265 years since *Paradise Lost* was published and I noticed the other day a report of a recent auction in London where a single copy of that first edition was sold for £1,500. That would have delivered the author from Whetstone Park.

A few steps beyond this sordid lane one comes into Lincoln's Inn Fields. Just when they were laid out no one seems to know but they constitute the largest open square in London, and their formal gardens are considered the oldest in the city. The obvious thing to do first was to walk round outside the square and in so doing I came immediately upon an institution which many Londoners do not even know exists, and which few tourists visit. I refer to the Soane Museum. Sir John Soane was a distinguished architect, best known perhaps as the designer of the Bank of England, but he was evidently also a connoisseur of rare discrimination and tastes, and an ardent collector of things of historical, artistic, or antiquarian interest. His collection was stored in his residence where it was arranged to his own satisfaction. He bequeathed the house and its contents to the city upon condition that all should remain as he had left it, and, accordingly, one may see here the famous architect's treasures exactly as he had placed them. They include more things than I can enumerate, jewels, rings, watches, some of which had been the property of distinguished personages, illuminated manuscripts, books, wood carvings, weapons, armor, statuary, paintings—among them Hogarth's *Rake's Progress* and some of Turner's greatest—and what the custodians seem most anxious to show, the magnificent sarcophagus of Seti I. dating from about 1300 B. C., the inscriptions on which were an enigma in Sir John's time but have since been deciphered.

Coming out of the museum and continuing along the north side of the square one notes the stately and dignified mansions of an earlier day, designed, some of them, by Inigo Jones. At the corner is the house in which the present prime minister of England lived for many years. On the east side of the square one looks up with curious interest at No. 58 which is haunted with memories of Nell Gwyn, and where Tennyson lived for a time. At No. 61 Milton and Thomas Campbell had rooms. Dickens found it convenient to lodge Mr. Tulkinghorne somewhere about here.

Turning to the south one's eye falls upon the rather modest looking buildings of the Royal College of Physicians and Surgeons, an institution which has shared largely in the development of medical theory and practice, and which boasts of the best anatomical museum in the world. Not being interested in anatomy I failed to inspect the collection. How dull it must be anyway compared with what was to be seen here in earlier days! The building occupies a site on which three famous theatres were built the last of which Samuel Pepys frequented. Here he met Nell Gwyn, and here he saw Hamlet played. Passing to the end of the square one comes to a beautiful and impressive gateway dating from the sixteenth century. More interesting than the gateway, however, is the brickwork of the adjacent wall for tradition has it that here Ben Jonson plied his trade. That he was a bricklayer we know, and if this wall is a sample of his work it is evident that he was as skilful with the trowel as he was with the pen.

Having completed a leisurely progress about the square the loiterer turns to enter it. One must admire the shaven lawns, the trim and ordered beds, the luxuriant shrubbery, and most of all perhaps, the provision for recreation for the children and youth of the district. I took a path which led diagonally across and at the very centre I came upon a tablet which records the fact that near this spot Lord William Russell was executed. That sends one's thought back to unsettled times in England when a conspiracy was on foot to assassinate Charles II. and his brother James who later became his successor. Lord Russell was accused of complicity in the plot and, innocent or guilty, he lost his head. A little less than a century earlier another conspirator against the throne met a similar fate here. Anthony Babington plotted against Queen Elizabeth. Mary, Queen of Scots, was unwise enough to write letters to him commending his designs, and unfortu-

nate enough to have those letters fall into Elizabeth's hands. This sealed the fate of both Mary and Babington. Urged by Parliament, and provoked beyond measure, Elizabeth signed Mary's death warrant, and Babington was beheaded in Lincoln's Inn Fields. In addition to such dire events other dark deeds were done here. When duelling was in vogue this was a favorite resort of those who had affairs of honor to settle, and who knows how much blood was shed and how many lives were extinguished in such encounters? I visited these pleasant gardens many times always to find lusty children playing happily, entirely oblivious to the tragedies of other days.

No one, I am sure, will ever visit Lincoln's Inn Fields without strolling out a little way at one corner to where, tucked in behind a popular restaurant, is the Old Curiosity Shop. I could not resist the temptation to turn my camera upon it, and glad I am that I did so for when I came that way again a few days later I found the building all disfigured with props and supporting timbers to save it from a collapse which seemed imminent. This state of affairs precipitated a controversy in some of the London dailies as to whether or not this really was the shop in which Dickens placed little Nell and her grandfather. Another building in a location quite removed had ardent champions but I didn't go to look at it. This one is so charmingly quaint, is in such a state of senile decay, and has such a wealth of tradition gathering about it, that I am abundantly satisfied with it.

While I was still surveying the exterior of the Old Curiosity Shop the air was suddenly filled with the clangor of bells. Going in the direction from which the sound came, in a moment or two of brisk walking I came to the Strand just where St. Clement Danes stands on an island in the centre dividing the traffic into two streams. One recalls at once here the old nursery rhyme,

"Oranges and lemons say the bells of St. Clements."

The bells still ring out the tune to which that goes, and every year on the thirty-first of March there is a distribution of oranges and lemons to the children of the parish. This particular day the bells were ringing a wedding party into the church and while the wedding was in progress I paid my respects to a statue of Samuel Johnson which stands in the yard at the rear. After the wedding I went in, for here is where he came "to purify and fortify his soul and hold real communion with the Highest." A pew in the gallery is shown as the one which he regularly occupied.

I have another pleasant memory of St. Clement Danes for here on a June day I saw England's king and queen. It was the day of the formal re-opening of St. Paul's Cathedral after a long period during which a work of reconstruction had been going forward. Royalty was to be driven along the Strand, the Fleet, and up Ludgate Hill to attend this service. I stood just where the street curves around the church and their majesties, with their sons the Prince of Wales and the Duke of York, in an open carriage, passed within a few feet of me. A little farther on and at a spot which I could not reach because of the crowd they had to submit to a quaint and ancient ceremony. St. Paul's is in the Borough of London and no sovereign of Britain ever enters that Borough without first receiving permission from the Lord Mayor. Accordingly the royal procession halted at Temple Bar which marks the place where once a beautiful gateway designed by Sir Christopher Wren stood across Fleet Street and barred the entrance to London. Here the mayor met the king and tendered him a gold sword upon which the king rested his hands for a moment and then returned it. This constituted the formal ceremony of admission and the king was free to enter. The mayor with his attendants now led the royal procession up the hill and into the cathedral. I came and went many times along Fleet Street and through Temple Bar without any attention from the mayor or even from an ordinary policeman, thus exercising a liberty which is denied to the sovereign of the realm.

Moving along into the Fleet from St. Clement Danes one comes to St. Dunstan's in the West. I have no kinship with that famous Dr. Campbell of whom Dr. Johnson writes: "Campbell is a good man, a pious man. I am afraid he has not been in the inside of a church for many years; but he never passes a church without pulling off his hat." On the contrary, I found it difficult in London to pass a church, and the dingier and older it seemed the more reluctant I was to pass it. I certainly could not pass St. Dunstan's for there on the front was a tablet telling me that my revered and familiar friend Izaak Walton had been an overseer and vestryman in this parish for many years. The tablet further recited that he had lived at the corner of Chancery Lane where tradition reports that he kept an ironmonger's shop. I had passed the corner a few minutes before but I went back now to look at it again. Walton's church relationships must have been very happy for he became a most ardent friend, admirer, and

disciple of the Vicar, Dr. Donne, whose biography he attempted. The biography, I understand, was not a very great success, and, for that matter, though Walton writes so charmingly of fish and fishing, as well as of many other things, in his "Compleat Angler," I am told that technically considered he was not much of an angler. Be that as it may I was glad to come where part of his tranquil life was passed. Another day I went out in the direction where frequently he "stretched his legs up Tottenham Hill," but there is not much encouragement for anglers in that region now.

A little farther along the Fleet I spied the sign of the Cheshire Cheese Inn. Who that has read Boswell could forbear to enter a place so redolent with memories of Goldsmith, Johnson and his shadow, and I know not whom else? There is the chair—so they say—from which the learned doctor held forth. On the wall is a huge print of him and scattered about are many other mementoes. The visitor may sit if he pleases in a chair frequently occupied by Dickens and of course partake of the famous meat pie which is always the *pièce de resistance* here. The inn inaugurates each season with a banquet at which an enormous pie is served, and the first cut is made by a distinguished guest. Pictures were on display when I was there showing Ambassador Dawes in the act of cutting the pie. The wine cellars beneath are open to visitors but a patriotic American would not be expected to inspect them.

An alley runs off Fleet Street just at the side of the inn and this brought to mind Johnson's remark: "Sir, if you wish to have a just notion of the magnitude of this city you must not be satisfied with seeing its great streets and squares, but you must survey the innumerable little lanes and courts." This lane looked interesting and I resolved to follow it not knowing where it led, but to my surprise and delight it brought me into Gough Street at one end of which stands Dr. Johnson's house. Here he lived for at least ten years, here he worked on his dictionary, here his beloved Tetty died, and here he maintained that curious assortment of pensioners who quarreled among themselves and with him. The house is open at certain hours and the visitor may be served with tea if he desires. What a privilege that would be if only some of the doctor's conversation could accompany the tea!

By this time I was somewhat bewildered as to my location and I did not know how to get out of Gough Street in the direction of my hotel. Spying a postman I applied to him and he very courteously

gave me directions with the added intimation that if I chose to go along a particular street I would come upon Bleak House. A certain skepticism deterred me from following that clue but taking my own course in the general direction indicated I came upon some other objects more real and not less interesting.

Without quite knowing how I got there I found myself in Fetter Lane and following it I came to a Moravian chapel. Here was a place to halt for this was the earliest place of Protestant worship in London. Here Richard Baxter preached. One enters the present chapel and looks up to the high and ugly wooden pulpit with interest for from it Wesley and Whitfield preached to crowded congregations. Wesley couldn't get on with the Moravians, however, and this was the scene of his final break with them. They accused him of trying to usurp the leadership. He in turn asserted that their meetings were ruined by "a harsh, dry, heavy, stupid spirit." They then forbade him to preach in the chapel and he proceeded to draw up a sort of bill of complaints which he read, singularly enough, at a Love Feast. The tenor of the document is sufficiently suggested by the closing sentences: "I have borne with you long hoping you would turn. But as I find you more and more confirmed in the error of your ways, nothing now remains but that I should give you up to God. You that are of the same judgment follow me." Eighteen or nineteen withdrew with him, with whom, and another small group of like mind, he founded the first of those societies which were the unit of the Methodist organization. The Moravians are still in possession of the chapel but they are a dwindling group, and as they have a lease on the property for 250 years it looks as though the congregation would vanish before the lease expires.

The chapel has an exit on Nevill's Court and that is well worth strolling through for the bit of old London which it presents. Here are quaint little seventeenth-century houses with their trim cottage gardens in front, and one house more pretentious which doubtless was the residence of some citizen of wealth and position. All is in striking contrast to the modern buildings everywhere about, and the roaring life of the London of today which flows along the avenues only a block away.

I retraced my steps to Fetter Lane and again looking about for inviting places to explore I came upon another alley which led into a little open square on which fronts Clifford's Inn. The inn has a long

history and part of the present structure came through the great fire of 1666. It is worth visiting on that account but it has another interest which draws many pilgrims here. At No. 15 for thirty-eight years lived Samuel Butler, not the author of *Hudibras* but a Samuel Butler almost of our own day—he died in 1902—who, with powers of humor and satire quite equal to those of his seventeenth-century namesake, gave us a work which Professor William Lyon Phelps characterizes as “this amazingly clever, original, brilliant, diabolical novel.” The author worked many years upon it but would not consent to its publication during his lifetime. He did agree, however, that it should be given to the public after his death. So we have it but it is not, I fear, as widely read as it should be. Perhaps further comment from Mr. Phelps will stimulate interest in it: “Butler delighted in the rôle of *Advocatus Diaboli*: in his Note-Books he has the following apology for the Devil: ‘It must be remembered that we have only one side of the case. God has written all the books.’ Well, He certainly did not write this one. He permitted the Devil to have his hour.” Again Mr. Phelps affirms: “For those whose brains are in captivity it will smash some fetters. Every one who understands what he reads will take an inventory of his own moral and religious stock.” I commend Butler’s novel, “*The Way of All Flesh*.” Ministers especially ought to read it. Whoever does will know why I looked long at the windows of No. 15 in Clifford’s Inn.

Emerging into Fetter Lane again I came to the rear of an imposing looking building. I could look through iron railings into attractive gardens and I saw that a path ran through them to Chancery Lane which I wished to reach. When I tried to enter, however, a policeman barred my way. I learned from him that the building at which I was looking was the Record Office, and that the entry was from Chancery Lane. The Record Office Museum, which is in this building, is open to the public only in the afternoons and that at once suggests the value of having time to spare in London. I could come back another day, and did, to discover how impossible it was even in the time at my command to do more than scan hastily a few of the more significant things in this rich treasury.

I suppose that practically all the important documents and state papers of British history are here, either the originals or facsimiles, and can be seen upon application if they are not openly exhibited. In addition there are letters from most of the sovereigns of Britain and

from many of her greatest sons. The earliest bit of writing I saw was a writ of William Rufus confirming an exchange of lands, and in the same case were numerous other writs, deeds, and charters, dating from the eleventh, twelfth, and thirteenth centuries. Every visitor looks with interest at the ponderous volumes of the Domesday Book. One finds numerous charters marking stages in the development of English liberty, and treaties revealing the relations with other nations. Hours upon hours might be given to the perusal of interesting letters. There is one in the vigorous penmanship of Queen Elizabeth, another bearing the signature "Jane the Quene," who reigned for nine days, and a pathetic epistle from Mary Queen of Scots. Here is Wolsey's moving appeal to Henry VIII, which he signed "Your Grace's moste prostrate poor Chapleyn Creature and Bedisman." Sir Walter Raleigh writes from the Tower, where later I saw the cell in which he was confined, and in which he wrote his *History of the World*. He desires "to dye once for all, and thereby to give end to the miseries of this life rather than to strive agaynst the ordinance of God, who is a true judge of my innocencie." One may see many of Nelson's letters and the log of the *Victory* reporting the Battle of Trafalgar and his death. Here also is the despatch bearing Wellington's signature which announced the victory at Waterloo. There are letters of Napoleon's, and of special interest to Americans, one from George Washington to his "great and good friend" King George III. One may see a bit of Chaucer's handwriting, and a document bearing Shakespeare's signature. Among other interesting autographs which I noted were those of Francis Bacon, Edmund Spenser, Ben Jonson, Sir Philip Sidney, John Knox, Cranmer, Latimer, Laud, Cardinals Richelieu and Mazarin, Defoe, Addison, Milton, and of course a great host of notables who stand nearer to our own time. Here may be seen also the treaty which at the beginning of the World War was thrust upon public notice as a "scrap of paper," and in another case a document which had a good deal to do with the ending of the war, viz., the order empowering General Foch to co-ordinate the allied armies, written in pencil and signed by Clemenceau and Milner.

The wealth of material in the Record Office Museum baffles and bewilders one. A lifetime of unremitting industry would scarcely suffice to scrutinize carefully what is there, but a cursory acquaintance with it reveals the fact that it affords a documented history of two great lines of development, the evolution of a nation, and the evolu-

tion of a system of government. One follows the growth of the English people from the tumultuous days of Saxon, Dane, and Norman to those of the powerful, homogeneous nation which we know today with all her far-flung reach of influence and achievement. The other, keeping pace with that, discloses the gradual consolidation of a growing body of tradition and practice into the English constitution which, though unwritten, affords the form and genius of a system of government which is flexible and immediately responsive to the will of the people, and which has made England "The Mother of Parliaments." Here, as perhaps nowhere else, one realizes that this is a land where

"Freedom broadens slowly down
From precedent to precedent."

The Britain of today is not without her troubles, one of which was thrust upon my attention frequently as I sauntered about the streets. Again and again, in practically every part of London, I found long queues of the unemployed extending from the doors of the government offices where they must register and report regularly in order to receive the benefits provided by the Unemployment Insurance Act. As the name of the act suggests it is essentially an insurance scheme under which employers and employees, on the basis of wages paid and received, contribute directly towards a fund which the government supplements, and out of which the worker is to be assisted on a definite basis during periods of unemployment. It represents a constructive piece of social legislation which might have proved adequate under normal conditions, but which has become difficult of execution under the prolonged and widespread economic depression. This has multiplied the numbers of the unemployed so greatly that the funds accruing from the insurance were long ago exhausted, and to keep the plan in operation the government has been obliged to borrow millions of pounds, adding greatly to the already heavy burdens of the British taxpayer.

The scheme, at best, is open to criticism and has one obvious weakness. It does not meet the problem of finding work for the workless. It merely provides a scanty allowance, popularly known as "the dole," enabling them to subsist until they obtain work. There are some people with a chronic aversion to work and no way has been found to prevent their eating the bread of idleness furnished at government expense. The problem is further complicated by the drink evil which is constantly thrusting into the ranks of the unemployed men who

would be efficient if they left liquor alone. In many cases their self-control is so weakened that even the dole which they receive goes for drink instead of necessities. The army of the unemployed is steadily growing and many, apparently, are entirely willing to remain in its ranks so long as the dole is forthcoming.

It would seem as though the efforts of the government might well be directed to providing work rather than the means of living without work. There are numerous and greatly needed public undertakings which might be set in process. Hosts of those who are at present unemployed might be put to work upon these. They could be paid as wages what they now receive as a dole and their productive labor be of public benefit. This would enable the government to offer work to the workless, and justify it in refusing support to those who decline to work. Some such proposals have been made, I understand, by Mr. Lloyd George, but so far as I am aware nothing has been done about them. The utter failure of the Labor Government to accomplish anything by way of solution of the unemployment problem is one of the heaviest counts against it, and may prove its undoing.

The situation is acute and ominous. A nation cannot prosper while such a large proportion of its population is unemployed, and idle men may easily become desperate. Their presence everywhere was one of the depressing sights which I could not help wishing and hoping might be absent from the streets of the great city when next I may be privileged to walk through them.

Grace after Meals

Be praised, O Lord, for thy boundless love, in which thou nourish-est and sustainest all, and suppliest us with food and drink. Towards thee the eyes of every living thing are turned, that thou mayest prepare food for them in its season. Hitherto thy mercy has sustained us; O abandon us not henceforward either. Bless the fruits of our labor, and open to us thy full hand every day, that we may never need the gift of man. Teach us true gratitude, that from our abundance we may be alway ready to feed the hungry, and to supply those who are in want. Let thy blessing rest upon this house, and upon all those who live therein. *Amen.*

—*Ritual for Jewish Worship.*

MEMORIES IN METRE

THOMAS WEARING

The long journeys by train that ministers in this country must frequently make need not produce boredom. This, at least, is my experience. A new book is always a welcome *compagnon de voyage*. Yet traveling will tire even the best-equipped eyes; for our trains run swiftly enough in all conscience, but rarely as smoothly as most travelers would wish.

Many train trips for me have been freed from ennui by a practice begun long since. An illustration in a sermon recently heard, a paragraph in a newspaper or magazine, some chance remark, a personal experience—these fragments come to the surface of that onward-moving stream men call memory. What happier mood can the preacher have than that in which, while the train speeds along, he may recall a luminous idea and imprison it, if you will, in his own best language!

This need not lead to word-worship. An old Greek writer has left it written in a lovely sentence that "beautiful words are the very light of thought." One need not follow the example of Paul de Saint-Victor. It was his custom, "when sitting down to write, to put words that had struck his fancy at intervals over the sheet, and write his matter in and up to them." When reading some of the productions which have in recent years emerged from the groups who follow imagist and *vers libre* poetic ideals it has occurred to me that Saint-Victor's method has still considerable vogue. If the minister is a workman that need not be ashamed, he must cultivate a knowledge and a use of the language which is the instrument, above all others, for him.

Follow, then, a few of the many musings of train travel, done into "verse, or worse," through the years. At the best, they are but faint echoes. Yet their making has beguiled the *taedium vitae* which long journeying alone is apt to induce. Perhaps also their reading may suggest to others whose business is that of preaching a pathway never perilous and always pleasant for the one who works with words.

1. A Preacher's Saturday Night

"Still, in the confidence of children that tread without fear every chamber in their father's house, and to whom no door is closed, we, in

that Sabbath vision which sometimes is revealed for an hour upon nights like this, ascend with easy steps from the sorrow-stricken fields of earth, upwards to the sandals of God."—De Quincey.

The man of God sat silent in the room,
Reached by three flights of stairs and underneath
Wide eaves where swallows twittered sleepily
And gable windows faced the westering sun.
Faces of friends and shelves of well-loved books
Had given glad greeting when the door was shut
And filled the place with peace and calm content—
A welcome haven this, in harassed hours.

With arms outflung across the littered desk,
His eyes upon the Book's clear-lettered page,
The preacher felt once more the hand of God
Touching the tangled harp-strings of his soul,
And lost his cares in mystic melody.
Too soon the chiming of the city clock
Struck in upon the restful reverie,
Rousing the man who straightway turned his face
From visions of the New Jerusalem to gaze
On all that bound him to a world of care.

He watched the glimmering lights that one by one
Drove out the darkness from the city streets,
That rallied timorous folk against the gloom
And cheered the tardy traveler through the night.
He looked upon the closely clustered homes
And marveled how the week had swiftly passed
In hurrying here and there from morn till night,
Spending his strength in Mercy's ministry.

Then conscience pricked him with uneasy sense
That pressing problems of the breathless week
Had left him ill-prepared for this great task,
The breaking of God's bread to famished souls
Upon the fast-approaching Sabbath Day.
Back to the open Book upon his desk
He turned, as all true preachers turn, for light
To lead his people on the coming day,
And this rapt quest entranced him utterly.

Soon came the sound of steps upon the stairs,
Of groping in the dimness of the hall;
Then swift the sanctuary stillness of the room
Was shattered by a knocking, loud, importunate,
Demanding instant entrance at the door.
"Could he not win a single moment's rest
For intercourse with God, for drinking deep
Of that pure fount whence living water flows?"
With some such thought half-petulantly framed
In speech upon his lips, the preacher rose
And flung the door for his unbidden guest.

There on the threshold stood a little lad
Beneath the threatening storm that marked the brow
Of one whose presence ever banished fear
And in the young heart stirred strange confidence.
To query sharp, the trembling answer came:
"I don't want anything, Daddy. I just thought
I'd tell you that I loved you all the time,
And more than ever now I'm off to bed."

The father's face cleared quickly and his heart
Throbbled to an impulse, old, impetuous;
The vast, immeasurable tide of love divine
Swept high his faith to uplands radiant
And filled his lips with utterance serene.
"Tell men God loves them all the time,
Tell men to love Him through their lives,
And more than ever when the shadows creep
Darkling about the earth-worn soul, and steep
Slopes the last path before the climbing feet."

This was the challenge. Back the preacher went,
With eyes a-glow and all his soul a-flame,
To desk and book. That sabbath morn and eve
Marked loftier levels in his pulpit ministry.
The people listened to a language new,
With words commingling human and divine
In one rich chalice for all human thirst,
As this man told what God still gives to those
Who enter every door life may unlatch
Dauntless and unafraid, in perfect trust,
As seeks a little child his father's face.

2. Bliss Carman

1861-1930

Did you see and hear the Poet in the City yester-eve?

What a pity that you missed him! You will never see his like
Should you seek from now till doomsday; for the fairy-fingers weave

Only once in all their shaping such a pattern as can strike
E'en the casual observer into rapturous amaze,

Glad that Nature still works wonders to delight the dreary days.

As he rose to read his poems, huge proportions came to view;

"Body of the battered Hellene," write it plainer, he who can—

"Hack, with all his furious fumbling, and the glorying hand of Hew,"

Had in rugged grandeur fashioned such a marvel of a man;

Brow Olympian, hair autumnal in a tawny turbulence;

Eyes serene and cleaving cleanly every cloud of time and sense.

With the dirges of the winter and the lyrics of the spring

All who listened were enchanted, as the kindly voice was heard

Casting spells of woodland magic culled from out the mystic ring—

Alchemy of every flower, witchery of every bird.

Thus the poet opened treasures, with his keys of shining gold,

Richer than Aladdin's finding in the eerie days of old.

3. Lake Massawippi

Province of Quebec, Canada

Massawippi lies so fair

All the green-clad hills between,

Many a ripple dancing there

In the moonlight's silver sheen.

While the waves swing to and fro,

Memories of twenty years

Circle with their ebb and flow,

Bringing smiles and bringing tears.

Massawippi, water deep,

Sing a song of peace to me.

Woo me into dreamless sleep.

Croon thy tenderest lullaby.

4. The Little White Church on the Hill

The little white church on the hill

Holds a place that no other can share,

For the Saviour came close to me there

And the memory lives with me still.

"A commonplace building," you claim,
"No lover of beauty could praise."—
It has shown me The Ancient of Days.
It enshrines the Ineffable Name.

No organ peals forth music rare;
No linen-stoled choir ever sings;
Yet a mystical melody swings
Each soul into rapturous prayer.

God keep the white church on the hill
Alight with the flame of His Love
That souls may be born from above
To mould this weird world to His Will.

5. A Hymn for Student Life in America

Children of truth from many lands,
Seeking in single quest,
We come with open hearts and hands,
Swift at our God's behest,
Moving in one deep unity,
Leaving behind the night,
Master of truth, we worship Thee,
Lord of all life and light.

Make plain the path of light and life.
Turn us from error's way.
Clearly, despite all the world's wild strife,
Let us discern Thy Day.
Rid Thou our souls of selfishness.
Purge our vain minds of pride.
Grant us the gift of love's caress,
Thou, Who for love hast died.

Children of light from far-stretched skies,
Speaking in diverse speech,
Into one home our spirits rise,
Unto one goal we reach.
Master of love the wide world o'er,
Lord of all life! we pray,
Win us to Thee for evermore,
Pledge we our hearts this day.

6. The Call of Christ

Saviour, Thou didst call to Thee,
In the long ago,
Those who would from sin be free,
Sin, and all its woe.

From the ways of guilt and shame
Turned these souls to Thee.
Thou didst speak no word of blame
For iniquity.

Wondrous grace and love divine
Welcomed every soul;
In Thy presence, Master mine,
They were clean and whole.

Turn us, Lord, to Thee today;
Yea, we hear Thy voice.
May we now Thy call obey
In Thy love rejoice.

Thou wilt save us from all sin.
Thou wilt hold us fast,
Pure and strong, without, within,
Long as life shall last.

7. Non Omnis

Time, with keen blade, has thinned the ripening ears.
Strong men have suddenly been swept away,
Swift from the clutch of lean and clamorous years,
Past every voice that urged them still to stay.
So much is left that they might well have done
With grace and skill beyond the reach of hands
Untrained, of minds with scant store won
From mankind's treasured lore of all the lands,
Lending from out the past their teeming life
To save and serve the present timorous hour. O Christ
Of God, through days when fears run rife,
May these great souls who now are nearer Thee
By Thine own spirit keep with us sweet tryst
In many a heart-refreshing memory!

COMING EVENTS

PRESIDENT ALBERT W. BEAVEN

1. Alumni Week

Alumni Week, which was instituted last year and which proved of such value, will be held this year April 7th to 10th. Already many former Rochester and Colgate men have indicated their intention to be in attendance, and we have been told of groups of men planning to drive through from Indiana and Michigan. No doubt others elsewhere will do the same thing.

The program proper will begin Tuesday, April 7th, at 2:30 P. M. and close Friday, April 10th, at noon. This will enable those who drive to come from quite a distance and yet not be compelled to miss a Sunday service at home.

The Rauschenbusch Lectureship will be inaugurated this year. As former students will recall, the funds for this foundation have been and are being contributed by friends and students of Professor Walter Rauschenbusch, for twenty-one years associated with Rochester Theological Seminary. The founding of this series of lectures was one of the objectives of the Greater Colgate-Rochester Campaign. Few men who have ever taught in any school have been more deeply loved than Professor Rauschenbusch, and his influence as a prophet of the Kingdom of God has been world wide.

It is very fitting that the first lecturer should be Dr. Justin W. Nixon, now pastor of the Brick Presbyterian Church of Rochester, professor at Rochester Theological Seminary for eight years. Dr. Nixon as professor taught in the field to which Dr. Rauschenbusch contributed so greatly. Not only has he been a student in that field, but his personal friendship for, high admiration of and close relationship with Professor Rauschenbusch enable him to undertake this particular task with great acceptability.

Dr. Nixon has chosen for his general topic "The Moral Adequacy of Christianity" and will deal with it in five lectures with the following sub-heads:

1. The Social Gospel Since the War
2. The Contribution of Christianity to an Experimental Morality
3. The Struggle of Christianity with the Social Order

4. The Christian Type of Personality

5. The Strategy of Progress in Organized Religion."

All who know him and his ability are expecting a noteworthy contribution. The lectures delivered by Dr. Nixon will be published by the School soon after their delivery. The contract for publishing has been signed with Harper and Brothers.

A second series of five lectures will be delivered by Dr. John R. Mott on the general subject, "Liberating the Lay Forces of Christianity." The lectures will be on the following topics:

- "1. The Contribution of Laymen to the Christian Church
2. The Need of Augmenting the Lay Forces of Christianity
3. The Influences which Militate Against the Larger Participation of Laymen in the Life and Work of the Church
4. Lessons from Other Centuries
5. The Secret of Liberating a Greater Lay Force."

This will be the third series of lectures on the Ayer Lectureship Foundation, the first having been given by Dean Willard L. Sperry of the Divinity School of Harvard University, and the second by Dr. Lynn Harold Hough, then of the American Church of Montreal.

Dr. Mott has been so constantly in touch with religious movements both at home and among nationals of different lands, and has such a vast accumulation of information on world conditions, that all who attend may expect a great treat from this Christian missionary-statesman. His lectures will be published shortly after their delivery.

It is expected that Mr. and Mrs. Wilfred W. Fry, of Camden, New Jersey, who are close friends of Dr. Mott, and who are the founders of the Ayer Lectureship, will be present during Alumni Week. The week after speaking here, Dr. Mott is to deliver the Cole Lectures at Vanderbilt University, Nashville, Tennessee.

A third lecturer will be Dr. Ralph W. Sockman, the capable pastor of the Madison Avenue Methodist Church of New York City, known to many by his radio preaching, and by his recent series of articles in *Harper's Magazine*, as well as by his wide reputation as a preacher.

Dr. Sockman will preach on Tuesday evening at the Lake Avenue Baptist Church, where the first evening session of the program will be held. It will take the form of a great worship service. The full choirs of the church will be in attendance and the musical part of the service will be in charge of Professor G. A. Lehman, Assistant Professor of Public Speaking and Church Music in the Divinity School and Director of Music at the Lake Avenue Baptist Church.

It was felt that instead of merely having lectures on worship it would be well for all to participate in a service itself, therefore this first evening meeting will be open to the public and all those who care to attend will unite in this congregational service. It is held in a church that we may have the full accompaniments for a dignified service. The Reverend W. S. K. Yeaple, pastor of the Lake Avenue Baptist Church, will conduct the service. Dr. Sockman will lecture further on Wednesday and Thursday, his messages being in the practical field, and given out of his varied experience as a pastor.

Each of these three speakers will on one day conduct an open forum on the general subject on which he is speaking.

The music for the week will be in charge of Professor G. A. Lehman and will be part of his course on "Music in Worship" which will be interspersed between the more formal lectures. The week will give our alumni an opportunity to get acquainted with the work being done along this line so splendidly by Professor Lehman.

More time is allowed this year for fellowship and informal conference. Already several groups have planned breakfast meetings with different professors, and various groups will be formed for different social purposes. A general reception will be tendered to all returning alumni and their friends by the ladies of the faculty.

On Wednesday evening former students who have been connected with local churches are urged to attend the old church home where special services are being planned. Receptions for former pastors are being arranged in some of the churches which have had student pastorates.

One of the new and most attractive features of the week will be the Alumni Dinner on Thursday evening. This is transferred from Commencement time. The Annual Alumni Oration will be given by the Reverend Philetus H. McDowell, D.D., of the Class of 1900 in the Rochester Theological Seminary and now of Glens Falls, N. Y. A second address will be given by the Reverend James D. Morrison of Rochester. The alumni president, the Reverend Chester J. Oxley of Granville, Ohio, will be in charge. There will be a brief address in which the latest news of the School will be passed on to those present.

Another new feature this year will be the presentation for the first time of the Frank Lemoyne Wilkins prize. This prize of \$50 has been established by Mrs. F. L. Wilkins of Providence, R. I., as a memorial to her husband, the late Reverend Frank Lemoyne Wilkins,

D.D., a graduate of the Rochester Theological Seminary in the Class of 1879. It is to be presented to that member of the Third Year Class in the Divinity School who, having achieved high scholarship, has presented the best thesis on the subject, "Kingdom Principles in the Teachings of Jesus."

It will facilitate arrangements at the School if all who expect to come will notify Mr. Ewell at as early a moment as possible. Let all former students feel that a warm welcome awaits them at the old School, both from the faculty and the student body.

2. 1931 Commencement

The Commencement exercises of 1931 will occupy two days, May the twenty-fourth and twenty-fifth, instead of three days as heretofore, the alumni speakers of that week being transferred from Commencement time to the Alumni Week gathering. The speakers from outside the city this year will be the Reverend Charles E. Jefferson, D.D., LL.D., of New York City, who will deliver the Commencement address to the graduating class on Monday evening, May the twenty-fifth. On that afternoon there will be an address by the Rev. Dr. Rolvix Harlan of the University of Richmond. Dr. Harlan's address will have to do with the application of the Christian message to the complex social situations of today, and there will follow a conference upon the same subject, to be conducted by him.

The annual meeting of the Board of Trustees will be held Monday morning, May the twenty-fifth.

Following the graduating exercises on the evening of the twenty-fifth, a farewell reception will be tendered to the members of the graduating class.

The exercises this year will be held at the Lake Avenue Baptist Church. It is hoped that many of the alumni will be able to take advantage of Commencement Week as well as of Alumni Week, and be with us for these meaningful occasions.

BOOKS OF INTEREST TO MINISTERS

I. Christian Origins

Josephus and the Jews. F. J. Foakes Jackson. New York: Richard R. Smith, 1930. Pp. 299. \$3.00.

The works of Josephus have in the last generation lost the somewhat popular appeal in religious circles that they once had and have been progressively relegated to the circle of scholarly investigators of the origins of Christianity. But with the narrowing of the circle there has come a deepening of appreciation of the contribution which Josephus makes to our knowledge in that field.

Accordingly one welcomes as a valuable addition to our literature on Josephus the volume of Professor Foakes Jackson. By long study in the period he is well qualified for the task he undertakes. The imposed brevity of this review precludes anything like a full statement of its value to historians or a discussion of the treatment of a number of important and moot points. The reviewer must content himself with a statement of the purpose of the book and a brief *résumé* of its contents. The aim of the writer is best expressed in his own words: "This book is an endeavor to supply a key to the study of an author who, with all his defects, is not only a remarkable man and an historian of exceptional value, but is personally worthy of study as a character of almost unique psychological interest."

After an introductory chapter the author discusses the life and faith of Josephus, drawing upon the four works of the historian, the *War*, the *Antiquities*, the *Vita*, and *Against Apion*, naturally paying the greater attention to the latter two. Impartiality marks the treatment and a fair picture of the subject is given. The second part of the book deals with "The Religion of the Jews," and such subjects as the Temple, the Law, and the Messianic Hope are discussed with a view to the presentation of the contribution of Josephus to these matters. Sections three and four have a more distinctly politically historical flavor, dealing with the "Independence of the Jews" and "The Roman Yoke" respectively. A less homogeneous group of topics than the previous sections treat is reserved for the fifth division which bears the caption "After the Fall of Jerusalem." To students of Christianity the chapter on "Josephus and the New Testament" will be of interest.

Five appendices, including one on the disputed "Christ" passages of Josephus, bring the volume to a close.

The material found in these fewer than three hundred pages constitutes a useful handbook to the study of an intriguing personality and to historical documents of great importance. At times it requires care to separate the author's interpretation of Judaism from his remarks on Josephus and the organization of the material could sometimes be improved. It is, however, a volume which the studious minister might well add to his library to serve in introducing him to the rather formidable mass of source material which he finds in the works of Josephus.

E. W. P.

The Reform Movement in Judaism. David Philipson. New York: The Macmillan Company, 1931 (revised edition, first edition 1907). Pp. 503. \$4.50.

"The work of the reform movement," to quote from the publishers' summary of the book, "has been, in a word, to substitute for the nationalistic, legalistic, and ceremonial form of Judaism—the product of the ages of exclusion, repression, and the ghetto—the universal and spiritual teachings that accentuate Judaism's message of ethical monotheism." This movement is traced to three immediate causes operating in the latter part of the eighteenth century, viz., the new intellectual movement among the Jews, Mendelssohn's translation of the *Torah* into German, and the civil emancipation of the Jews, the beginning of which was the act of the National Assembly of France of Sept. 27, 1791. Germany was the principal seat of the early activities of the reform movement, during the first part of the nineteenth century. It was principally through the work of individuals from Germany that the movement spread to other countries, notably England and the United States. In these countries, however, the movement in recent years has gone materially farther than in Germany.

The declaration considered by the author "most expressive of the teachings of Reform Judaism" is that adopted by the Pittsburgh Conference in November, 1885, from which some quotations follow. "We recognize in every religion an attempt to grasp the Infinite, and in every mode, source, or book of revelation held sacred in any religious system the consciousness of the indwelling of God in man.—We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas en-

tirely foreign to our present mental and spiritual taste.—Their observance in our days is apt rather to obstruct than to further modern spiritual elevation.—We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.—Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to aid in the spreading of monotheistic and moral truth.” Consistently with this general attitude, the Central Conference of American Rabbis at a meeting in Chicago in June, 1918, adopted a statement concerning the Balfour Declaration in which it is said: “We are opposed to the idea that Palestine should be considered *the home-land of the Jews*.”

This is a fascinating story of the struggle of the human spirit to free itself from the bondage of tradition, interestingly told, with a good degree of objectiveness and discrimination. It is a story of great interest and value to any student of history and of inspiration to all who are concerned with the march of the spirit of man to higher spiritual attainments.

G. R. B.

About Zionism (Speeches and Letters). Albert Einstein. New York: The Macmillan Company, 1931. Pp. 94. \$1.25. Translated and Edited with an Introduction by Leon Simon.

Two sentences quoted from the introduction and from the body of the book will serve to present the temper of the work. “It is less easy to recognise that the emancipated Jew presents, from the point of view of Jewish survival, at least as difficult a problem as the unemancipated; that the very removal of restrictions on the political and economic freedom of the Jews in this or that country creates conditions which are more inimical than persecution to the maintenance of whatever is worthily distinctive of the Jew as such; that the consequent disintegration of an ancient people, involving the disappearance of one of the world’s great cultures, is even more tragic than the material ills of the Jewish masses; and that the paramount need of the hour is a safe home of refuge for the Jewish spirit.” Einstein himself writes, “I believe that the existence of a Jewish cultural centre will strengthen the moral and political position of the Jews all over the world, by virtue of the very fact that there will be in existence a kind of embodiment of the interests of the whole Jewish people.”

E. B. C.

Word Pictures in the New Testament. Archibald Thomas Robertson. New York: Richard R. Smith, 1930. Volume I (Matthew and Mark), pp. 406; volume II (Luke), pp. 298. Each volume \$3.50.

The prolific pen of the professor of New Testament Interpretation at Southern Baptist Seminary has been productive of two considerable volumes to add to his already formidable list. And the end is not yet. These two volumes are but precursors of four others to come. For the apparently tireless energy and industry of Professor Robertson have planned a series of six volumes of comment on the language and phraseology of the Greek New Testament.

In his preface the author sketches his proposed work against the background of Dr. Marvin R. Vincent's *Word Studies in the New Testament*, now some forty years old. This is followed by a concise statement of the profoundly significant discoveries and changes of attitude in the field of New Testament language which this period has witnessed. With this as a starting point teachers of the New Testament will approach these books eagerly anticipating the meeting of a real need in the field of New Testament interpretation. The long experience and persistent study of the author might well raise hopes. That valuable service might be rendered by a thoroughly historical study of the outstanding terms of New Testament thought every professor in the field knows. Beginnings in this work made by the late President Ernest D. Burton, and published posthumously by his friend and pupil, Professor H. R. Willoughby, show clearly the very great contribution that could be made in this respect.

Accordingly one opens the pages of these volumes in the hope that in them a student and teacher of the language of the New Testament will have made the desired contribution. Frankly, however, the reviewer must confess to disappointment. The reader will find that the material consists of grammatical and interpretive remarks on words and phrases selected frequently without obvious reason save perhaps the fancy of the writer. Both too much and too little have been attempted. There is not lacking evidence of Professor Robertson's familiarity with and mastery of the language. But much time and space are spent on words of little or no importance while terms and phrases of central significance are too frequently passed by with a mere reference to a grammatical case or a rhetorical figure. The historical student of the

language, which the author certainly is, is too often shackled by the special pleader for an exegetical or a theological position.

The volumes may be of service to those who like to play with Greek grammar and syntax and the *minutiae* of interpretation, but the larger and more important service still remains to be done. E. W. P.

II. Christian Progress

Why I Am and Why I Am Not a Catholic. Hilaire Belloc and Others. New York: The Macmillan Company, 1930. Pp. 246. \$2.00.

Ten distinguished Christians confess their faith; five are Roman Catholic and five are not. Sheila Kaye-Smith outshines all on the Catholic side; Dr. Orchard offers the most serious criticism of the Roman Catholic point of view.

According to Sheila Kaye-Smith, one can get rid of the Anglo-Catholic hyphen by affiliating with the Roman-Catholic Church. But why should one desire to drop the hyphen? Well, the Anglican communion does not have the characteristics of the true church. It is not one or holy or Catholic or Apostolic and Anglo-Catholics are excessively optimistic. They dream that Rome will change and that Anglicanism will be converted to an Anglo-Catholic point of view! Moreover, in Anglicanism there is no complete surrender to authority but everyone selects what seems good in his eyes. Union with Rome is impossible for four good reasons: 1. Rome will not touch Protestantism or modernism; 2. The history of the church of England is not parallel to that of the Eastern Churches; 3. Anglo-Catholics will not form a church of their own; 4. Anglo-Catholics will not in large numbers submit to Rome. If Roman Catholics hope to convert Anglo-Catholics, they must explain their point of view more courteously, must not question the sincerity of Anglo-Catholics, and must above all else let their light shine before the Gentiles. Thus spake Sheila Kaye-Smith!

Dr. Orchard considers the question, "Why I should find it difficult to become a Roman Catholic." His ministry of reconciliation between Protestantism and Roman Catholicism would be impaired by such an adventure. His audience would be restricted. His platform would be narrower. Dr. Orchard objects further to formal acceptance of doctrine with the "absence of a sufficient balancing insistence upon

the interior apprehension of faith and the need for its expression in personal and social life." He is also doubtful about the atmosphere of Roman Catholicism with its political currents and skittishness in the presence of the historical method of interpreting the Bible. Another Orchardian objection is aimed at Roman Catholic exclusiveness coupled with toleration of abuses and satisfaction with existing ethical attainments. "I very much question if the worst that Protestantism can produce is quite equal to the worst that Roman Catholicism can sink to." Belief in the authority of the Church tends to produce carelessness about the "need of exposing our belief, not only in creed and devotion, but in character and social life."

After reading all ten confessions, one still is inclined to hold the opinions he brought from home. C. H. M. in "The Baptist."

The Fight for Peace. Devere Allen. New York: The Macmillan Company, 1930. Pp. xi + 740. \$5.00.

The tragic history of war is here recorded. The study presents a dependable survey of modern peace movements with many corrections of existing assumptions and the refutations of the customary arguments for preparedness. One of the last sayings of Woodrow Wilson is thus quoted: "I should like to see Germany clean up France, and I should like to meet Jusserand and tell him that to his face."

The inconsistencies of the Christian ministry before, during, and after great wars have not escaped the investigator. Any ministers still proud of their 1914-1919 pro-war sermons might gain perspective by reading Chapter III.

The author believes in pacifism because it strikes at man power, challenges conscription, condemns war, pushes governments toward peace, works for interracial, international and economic justice, eradicates international fears and bugaboos, can be comprehended by ordinary men, furnishes a moral, dramatic and heroic equivalent for war, and cultivates dependence upon love.

The volume is well documented. Over five hundred exact references are listed. The index covers twenty-two pages. The first two of five valuable appendices are devoted to an enumeration of conflicts during the last 114 years and to a summary of the causes of 286 wars studied by the Massachusetts Peace Foundation in 1820. Of these 28 were due to religion and only five to commerce. During the last century, religion has yielded the palm to economic competition.

In the series of excerpts which introduce each chapter the quotation from Mark Twain's "The Mysterious Stranger" easily excels.

No advocate of peace need any longer lament dearth of either material or argument for his cause. C. H. M.

The New Handbook of All Denominations. Prepared by the Reverend M. Phelan. Nashville: Cokesbury Press, 1930. Pp. 314. \$1.75.

A handy manual of reference for the history and present status of the various Christian denominations in the United States and also the Bahais, Jewish Congregations, Vedanta Society, etc. The compilation is based upon the census of religious bodies made by the government of the United States in 1926 and statements of various denominational leaders and historians.

Mary Baker Eddy. Lyman P. Powell. New York: The Macmillan Company, 1930. Pp. xii + 364. \$5.00. 55 pages of fine print notes; 10 pages of copyright acknowledgments; 30 pages index; 25 illustrations, 14 of them pictures of Mrs. Eddy.

The "New York Times" of April 19, 1921, contained the following: "Because Albert F. Gilmore in charge of the Christian Science Committee on Publication for the State of New York, objected to an article, 'Science and Health' in the fourth and last volume of 'The Cambridge History of American Literature,' G. P. Putnam's Sons have stopped the sale of the volume, discontinued the publication of any more copies, and will recall all the volumes so far on the market. The offending chapter is number XXVIII, entitled 'Popular Bibles.' These are 'The Book of Mormon' and 'Science and Health.'"

When volume IV reappeared, Professor Woodbridge Riley's original article upon "Science and Health" had been replaced by Lyman P. Powell's estimate of this American Bible.

About a year ago, E. F. Dakin's study of the life of Mrs. Eddy enjoyed a wide circulation. Again, Dr. Powell was selected to make the reply. But apparently the only direct reference to Dakin occurs on page 114, "while one of her most recent critics affirms that: 'In those eight years, Quimby had ceased to be an entity' in her life."

The attitude of Dr. Powell is slightly more than benevolently neutral. This "life" is more historical than the biography of Sibyl Wilbur. It would be fair to say that Sibyl Wilbur: Powell:: Georgine

Milmine: Dakin. One reference to Dakin is listed; three to Milmine; and 14 to Sibyl Wilbur. In his apology, Dr. Powell states that "no pledge was asked of him and he gave none."

It seems strange that in gathering his eulogies of "Christian Science," the author should have let Count Helmuth von Moltke represent Germany, when the finest appreciation of "Christian Science" by any modern church historian was available. Was the "Christian Science" publicity system nodding? The reference is, of course, to Karl Holl's *Der Szientismus* in his *Gesammelte Aufsätze*, volume III, pages 460-479. Since this essay was first read in 1918, it impresses one as odd that it has not yet been translated into English and circulated in tract form. For Holl's historical reputation cannot be assailed.

A good antidote to this eulogy of Mrs. Eddy is an article by Bates on "Mrs. Eddy's Right Hand Man" in Harper's Magazine for February, 1931.

C. H. M.

The Equality of All Christians before God. Peter Ainslie. New York: The Macmillan Company. Pp. 226. \$2.00.

This book contains the addresses given at the conference of the Christian Unity League, held in St. George's Church, New York City, in November, 1929. Peter Ainslie of Baltimore is the editor and writes the introduction.

Not only does the book include the addresses but the discussion which followed, the program of the conference, the names of those signing the call, and the "message" adopted and addressed "To our Fellow Christians in America."

The two principal addresses as we see them are, one by Charles Clayton Morrison, editor of *The Christian Century*, and one by Dr. W. H. P. Faunce. The latter has a tremendous sentimental as well as intellectual value, because it was almost the last public utterance of Dr. Faunce.

Christian unity is in the air. It should be. It can be approached through an attempt to formulate a unified creedal statement. In our judgment this is secondary. It can be approached by emphasis upon a common task and a common fellowship. This is primary. This conference followed the latter method.

There is an attitude of serious appreciation of the great subject with

which they dealt, and of spiritual insight that marks the addresses throughout.

In addition to these already mentioned, addresses are included by Mr. Robert Fulton Cutting, the Reverend W. Beatty Jennings, the Reverend Beverly Tucker, the Reverend J. W. Woodside, the Reverend Karl Reiland, the Reverend Robert Norwood, President Daniel Marsh, the Reverend Charles E. Jefferson, President George W. Richards and Mr. Stanley High.

The book forms a distinct contribution to the literature on this subject, and nowhere are the arguments for increasing unity and against continued competition put more succinctly. A. W. B.

Community Religion and the Denominational Heritage. Edited by J. R. Hargreaves. New York: Harper & Brothers, 1930. Pp. ix + 150.

In the United States the Community Church movement is a fact, not a theory. The religious census of the United States taken in 1926 lists 361 Federated Churches, located in 40 states with a membership of 59,977.

For years pastors of United Churches have desperately needed a simple manual enabling them to steer a true course over the reefs and shoals of suspicious denominationalism. This study introduces Baptists, Congregationalists, Disciples, Methodists, Presbyterians, and Episcopalians to one another. The story of each group is briefly sketched by an "insider" and the basis of union stated. One appendix deals with the "Principle for Church Adjustment" and the other with a "Suggested Plan for Village Church Adjustment." The book is indispensable for any person involved in union ventures. Denominational secretaries should commit it to memory. C. H. M.

III. Christian Interpretation

Procession of the Gods. Gaius Glenn Atkins. New York: Richard R. Smith, Inc., 1930. Pp. ix + 577. \$3.00.

Dr. Atkins, who is Professor of Homiletics in Auburn Theological Seminary, has undertaken to supply the general reader with an accurate, comprehensive and attractive statement of the history and chief characters of the world's great religions. The result of his undertaking is a notable telling of the story of religion. It is not a matter of surprise that the Religious Book Club should have adopted this

book for its October, 1930, listing. Professor Atkins found the task, as anyone who undertakes it must, beset with unforeseen difficulties. It is not alone that popularizations tend unduly to simplify, but also that, added to the innumerable unsettled questions of a more or less technical character on which general interpretations depend, there is the even more difficult question of a proper perspective. In the face of these difficulties, the present volume succeeds in very large measure. The story of religion as here told is not commonplace; the book has rare dramatic quality. One seizes with the imagination those remote situations and the half-forgotten figures apart from whom the religions themselves must remain enigmas unsolved. The book will accomplish for the general reader what a more learned and technical, and one might perhaps add, from the scholar's point of view, a more adequate treatment, could not hope to do. For at Dr. Atkins' hands, religion lives; it appears the basic and orienting reality which it has been throughout human experience. H. B. R.

Greatest Thoughts on Immortality. Compiled by Professor J. Helder. New York: Richard R. Smith, Inc., 1930. Pp. xxiv + 183. \$2.00.

This book has an originality quite its own. It is not a mere compilation from literature. The compiler has corresponded with many representative thinkers, in the church and out of it, on the subject of immortality. The more than one hundred fifty respondents include leading Protestant, Catholic and Jewish clergy, authorities in theology and philosophy of religion (among whom we find our own Dean Wearing), distinguished philosophers, psychologists, scientists, educators, authors and so on. Majority opinion is affirmative or hopeful, though there are not a few who are agnostic or negative in attitude. To these views gleaned through correspondence, Professor Helder has added a considerable number of views, both affirmative and negative, gleaned from literature. The result is that the book presents, first or last, the main arguments pro and con. The views presented are in the main contemporary, and in greater variety than are likely to be found elsewhere within equal compass. H. B. R.

Jacques. Robert Farelly. Paris: Editions "Je Sers," 1930. Pp. 272. Illustrated.

We have here a book by Pastor Farelly, a loved and honored alumnus of Colgate-Rochester (R. T. S., 1921). On his graduation, M.

Fareilly became pastor of a little Baptist Church at Lens, France, a city in the War Zone, where not a single house was left standing. He was in the midst of his Seminary course when he was called to the colors. He spent five years in the French army as a private soldier. This story of friends in the post-war period, the scene of which might well have been Lens itself, was written out of a profound experience both of the War and of the period of reconstruction. Jacques, the hero, is eighteen when called to the colors. Five years of service scar his body and sear his soul. But he keeps one faith, one love, through the terrible years—his love for Micheline. On his return from the War, he not only finds his home in ruins but his love apparently betrayed, and he is plunged into the depths. The story is, one may say, the psychological narrative of the rehabilitation of a soul. The simple faith of a "buddy" with whom he works in the reconstruction area, himself tragically martyred at length by an unexploded shell; the discerning and restrained sympathy of Jean Rocheneuve, Protestant pastor—himself a soldier and sufferer of a war casualty; the unanswered challenge of the compassionate Christ, who against his will became the standard by whom Jacques judged himself, brought him at length to a new way of life. In all the process, an inextricably subtle and determining figure was Micheline herself, more sinned against than sinning, with whom in the end an understanding and deeper love unite him as they take up life together. Only one who had himself shared the bitterness of War and the tragedy and pathos of reconstruction could have written this book, instinct with the note of a triumphing faith, a faith which, even in life's zero hour, the demon of doubt could not vanquish. H. B. R.

Humanist Religion. Curtis W. Reese. New York: The Macmillan Company, 1931. Pp. 95. \$1.00.

Dr. Reese, for more than a decade Secretary of the Western Unitarian Conference, Chicago, and at present Dean of Abraham Lincoln Center, Chicago, is a representative of the view that one can be a good Unitarian and a better religionist by discarding theism altogether. The major philosophies of life are Materialism, Theism, Humanism, he tells us. Neither of the first two does justice to the human situation. Humanism is essentially "the battle for a full life for all mankind." A study of trends in the field of contemporary religion shows that they are in the direction of humanism: there is a movement from theo-

centric to anthropocentric religion. "Jesus is historically doubtful and not religiously helpful," concludes Dr. Reese. Religion is then just "the shared quest for a satisfying life." The chief human problems lie in the fields of Democracy, Industrialism, Peace and War, to which fields scientific method—the ultimate resource of humanism, must be applied.

H. B. R.

Adventures in Philosophy and Religion. James Bissett Pratt. New York: The Macmillan Company, 1931. Pp. x + 263. \$2.00.

Whether you have followed the development of thought in the last thirty years or not, you will want to read this book. In four of the five chapters, the Socratic dialogue supplies the form, and in the first chapter indeed Socrates himself comes up from Limbo, gets an earful of the new philosophy, and makes some characteristic observations of his own. You don't have to be told who the *dramatis personae* are, either. If you haven't read enough philosophy to identify them, the footnotes will aid you, for, though some of the figures are composite, Dr. Idealist, Assistant Professor Pragmatist, Assistant Professor Neo-realist, Dr. Behaviorist, Reverend Advanced Humanist, Reverend Only Truechurch, and the rest, are not imaginary characters. Here, for instance, is Mr. Popular Writer, who has wandered in, taking down notes for his forthcoming book on "The Creed Nobody Knows." Professor Pratt's work presents a keen analysis and critique of the principal contemporary rivals of that philosophical dualism of which he has for years been an exponent and staunch defender. The upshot of the matter places Professor Pratt before us as one who finds the self something more than a series of conditioned reflexes, the term "God" more than a symbol for our highest social values, religion essentially other than social service, Christian missions no mere witness-bearing preliminary to the end of the age, but an effort to bring to a world incurably religious the Christian witness to that Light which lighteth every man, and the hope of immortality no mere *ignis fatuus* of the tender-minded. The first and longest chapter, "Socrates' Adventures in Wonderland: or the Damning of Dualism," is a classic, and we wonder whether the Mahayana Buddhists will not incorporate into their canon the lost Sutta with which the book concludes.

H. B. R.

Psychology and Religious Experience. W. Fearon Halliday. New York: Richard R. Smith, Inc., 1930. Pp. 320. \$3.00.

We are beginning to get a real literature on this subject. Some of the most useful volumes are coming from England. W. Fearon Hal-

liday, Professor of Theology and the Philosophy of Religion at the Selby Oak Colleges, Birmingham, England, is a man who by scholarship and literary ability, is able to make a contribution in this field. He has the background of one well rooted in the modern approach to religious problems and one who as well has at his disposal the results of wide investigation and personal experience in applying psychological data to the work of the pastor and minister.

The modern minister who preaches and undertakes the cure of souls, without trying to understand at least some of the simpler and more elemental facts about personality which psychology and psychiatry have put at our disposal, is more than remiss. To be sure, not all that is said in the name of these young sciences (if they may be so called) is worth one hundred per cent, but neither is it in religion. One must discriminate, but no emphasis can be too strong to put on the appeal for an intelligent use of the things on which all can pretty well agree. If God made us, He made us with those elements which comprise us; if we are only now finding some new and more complete way of understanding these personalities with which He has endowed us, that is our fault, not His. But if these newer sciences can help us, as ministers, better to bring the healing and inspiring power of religion into men's lives, then let us thank God and use it. This is no appeal for fanaticism, but for a sane use in the way we present our messages, and in dealing with the cases which come to us in office and field, of the wonderfully helpful knowledge which psychology has accumulated.

This book is readable, sane, scholarly, and most helpful to any minister who would fit himself better along this line. A. W. B.

Christ and Culture. William Chalmers Covert. New York: Richard R. Smith, Inc., 1930. Pp. 91. \$1.00.

These six lectures are, in essence, those delivered on the Thomas F. Smyth Foundation connected with the Columbia Theological Seminary, Decatur, Georgia, during the year 1930.

The author, who is secretary of the Board of Christian Education of the Presbyterian Church in the United States of America, has attempted to set forth the essential values of a true culture and to show how these have been historically, and are today, related to the attitude and spirit of Christ. Historically he is traversing much of the ground covered by Richard Storrs in his famous work of two gen-

erations ago, "The Divine Origin of Christianity Indicated by Its Historical Effects." The book is not particularly fresh or creative in its treatment, but is a useful appeal for a recognition of the necessity of putting Christian ideals into the various sections of our modern life if these are to produce real and not spurious and dangerous culture.

A. W. B.

The Bible Is Not the Ultimate Authority. Irving N. Kohler. Middleport, N. Y., 1930. Pp. 137. \$2.50.

The author of this book is a graduate of the University of Rochester, A. B., and of the University of Buffalo, M. D. He attributes much of his interest in the ultimate meaning of religion to the influence of Dr. George Forbes and President Rhees. He has tried to reduce to simplest terms the reasons for believing in God, in immortality, and in divine guidance through conscience, so that the plain man should be able to grasp them as articles of faith without the confusions of much current popular theologizing.

A thoughtful and fervent believer in the Inner Light and in God and in immortality gives expression to the convictions growing in his mind during a lifetime of meditation upon these profound themes.

He has chosen to adopt a literary form of his own, in order to arrest attention and make the ideas presented stand out more clearly. But it is only just to possible purchasers to explain that this method involves so many blank spaces that only perhaps sixty pages instead of one hundred and thirty-seven would have been necessary if the book had been made up in the ordinary way.

J. B. A.

Which Gospel Shall I Preach? B. H. Bruner. New York: Richard R. Smith, Inc., 1930. Pp. 239. \$2.00.

"There is just one task in the modern Church which is big enough to challenge a man to put all that he has into it—that is the preaching of the gospel." The author believes that there is a consistent and adequate gospel for the twentieth century which a minister to the very end of his career may preach "with all the youthful enthusiasm and passion" with which he begins his ministry.

In unfolding his theme and proving his thesis the author keeps close to his experience, to facts and common sense, and does not indulge in fancies and vagaries. After a preliminary survey of the present-day world and church the author analyzes the gospel: first, as preached by Jesus, then as understood by the first Christians, then as held in

the course of Christian history. Next he inquires as to the gospel in contemporary preaching and concludes constructively with a chapter entitled, "What Gospel Shall I Prêach?"

This book discusses its important theme ably and with the heat and glow of moral passion but with no intemperateness of language or rashness of illogical assertions. It is a well-informed, well-reasoned, and at times thrilling challenge to the Christian ministry, and any preacher should find its meditative perusal salutary and inspiring.

J. B. A.

A Faith That Works. Edward S. Woods. New York: Richard R. Smith, Inc., 1929. Pp. 224. \$2.00.

An English bishop thoroughly imbued with the C. O. P. E. C. spirit discourses on the social implications of the spirit of Jesus for our day. Beginning with the fontal relation of religion to morality in the experience of Jesus and further cogently maintaining the thesis that "change of environment and change of heart are two parts of one great process, and to work for either change *in isolation from the other* is bad sociology, bad psychology, and bad religion," the author pours forth chapter after chapter of wise, earnest words setting forth his conception of the true application of the Christian spirit to the home, especially to conjugal and parental relations, to property and money, to a machine civilization, to education, to war and peace, to race relations, to local town and village affairs, and to Sunday. All this is followed by a chapter on "The Sermon on the Mount in 1929."

This book, coming from a man who combines practical experience with the prophetic spirit and social vision, a man who is profoundly impressed with the crucial seriousness of the present economic, racial and international situation, who is acutely sensitive to the evils in human society, and who knows how to tell clearly and persuasively what he thinks and feels, is valuable for the people for whom it professes to be written, namely, the great majority who are not expert in sociology.

J. B. A.

God in Christian Experience. W. R. Matthews. New York: Harper & Brothers, 1930. Pp. xiii + 283. \$3.00.

This book, by the gifted Dean of King's College, London, whose first five chapters were delivered at Harvard University on the Noble Foundation in 1928, deals with the crucial question for thinking men today, namely, Shall they continue to believe in God? It is an "at-

tempt to state the essential elements in the Christian experience of God, and to formulate a view of the Divine nature, and the relation of God with the world, which may be acceptable to the reason of modern men." It is written from the "personalist" standpoint.

In the development of his thought the author, in addition to the incidental but valuable discussion of very many other important matters, deals extensively with a number of great themes, such as the nature of religion, the historical basis of Christianity, the experience of Jesus, the Person of Christ, religious anthropomorphism, the Divine transcendence, creation, the personality of God, the Trinity, the love of God for men and the fact of evil, time and Providence.

The discussion of anthropomorphism is unusually good, that of the Divine personality is valuable, while that of the Trinity, as might be expected, is not particularly illuminating. Dean Matthews has a judicial mind, a profound faith in the validity of the religious experience, and brings to his difficult task a wide acquaintance with the history of philosophical and theological thought. Any minister who works his way through this volume will give himself thereby a valuable intellectual and theological discipline and will come through with an oriented and steadied mind and with a stronger and more vital Christian faith.

J. B. A.

Twenty-four Views of Marriage. Clarence A. Spaulding (Editor). New York: The Macmillan Company, 1930. Pp. 452. \$2.50.

The Presbyterian Assembly's Commission on Marriage, Divorce, and Remarriage has made a courageous effort to set forth the diverse, complex, and baffling problems of modern marriage from various points of view. The writers of chapters are well chosen. It was not in the plan of the book that there should be agreement among them, nor that all the positions taken should be agreeable to the Commission which undertook the work. It is the hope that more wisdom may result from the challenge of the various presentations.

There is little suggestion that marriage is a static thing whose form has been completely fixed in the past. However, the point of view of marriage as permanent and loyal monogamy entered into and conducted on religious principles is prominent. Apart from the conception of marriage as religiously grounded and sanctioned, two other main points of view have been set forth, namely that sex life is a completely individual matter, and over against that the idea that the nature of

personality and of the family is such that permanent and loyal monogamy, with the sex element thought of as a dynamic and enriching force, provides for the best development of personality and contributes most to the family and to society. L. F. W.

The Social Teaching of the Church. W. R. Inge. New York: The Abingdon Press, 1930. Pp. 111. \$1.00.

The importance of this book lies in the influence of the author. As an interpretation of social Christianity it is misleading. One is reminded of Coe's recent figure of religion thought of as an enclosed garden. The Dean tells us that the too ardent Luke may have given us the impression of Jesus as a social radical, but that this idea of him is misleading. He was really concerned with a "gospel of spiritual redemption, not of social reform." The unreal antithesis between spiritual redemption and social reform is the main defect of the book. These cannot be separated in actual life, though they may be distinguished in theory. The author takes issue with the principles on which men are trying to make economic or political applications of Christianity, as the Christian socialists are doing. He says that Christian socialists have departed from the religion of Jesus. On the contrary this reviewer would say that any attempt, in the name of spirituality, to shield Christianity from grappling with any or all of the problems in which the issues of social and moral welfare are worked out is a departure from the dynamic and inclusive Christianity of Jesus. It is turning his religion into an exercise in aesthetics or into a form of sentimentality. Christianity is not "an approach to life;" it is a WAY of life. L. F. W.

Jesus or Christianity: A Study in Contrasts. Kirby Page. Garden City: Doubleday, Doran & Co., 1929. Pp. 326. \$2.00.

This book is a spring of water, bitter, but coming from the depths. It is of tonic value for modern Christians to have a painful sense of the difference between the religion of Jesus and western religious conventionality. This study cuts deeper into the heart of that problem than any other which we have read for many a day. It is a one-sided book, for the author planned it that way in order to bring out its lesson more sharply. He believes so unreservedly in the religion of Jesus that he thinks it necessary to point out the encumbrances which have hampered it. If bigotry, hatred, and rapacity have made the move-

ment called by the name of Jesus into something very different, it may be remarked that the cure for the evils of Christianity is more of the religion of Jesus.

L. F. W.

The Protestant Ethic. Max Weber. (Translated by Talcott Parsons.) New York: Charles Scribner's Sons, 1930. Pp. 292. \$3.00.

This famous treatise has been available in German for many years, and in its original form it has penetrated into the thinking of the English-speaking world. Now, however, we are fortunate in having it made available for wider use. It shows a very close relationship between the religious beliefs and attitudes of the Protestant world and the rise of the capitalistic spirit. The serious and rational sort of piety cultivated in Protestantism laid the foundation for a greater business efficiency and acumen. This furthered the rationalization of the profit motive and its elevation into an accepted philosophy of activity. Diligence in one's calling is a virtue, and prosperity is seen as an evidence of worth.

Weber finds four sorts of ascetic Protestantism, Calvinistic, Pietistic, Methodist, and the form characterizing the Baptist sects. These world-shy sects because of their frugality, temperance, industry and intelligence achieved worldly success. One of the great values of the work is that it enables us to see modern Protestantism, with the large pagan element in its economic ideas, and to understand how we got that way.

L. F. W.

Morals of Tomorrow. Ralph W. Sockman. New York: Harper & Brothers, 1931. Pp. 331. \$2.50.

Both for the importance of its subject and for the value of its treatment this book can be recommended to all ministers and thoughtful people. It is an easy book to read, first because of its excellence of type, paper, and print, but much more so because of the author's lucid manner in treating well-chosen material. It is a book full of phrases. In fact, it has so many that a weaker book would seem top-heavy with them, but the thinking is as vigorous as the phrasing is skilful.

The morality of the future is to be dominated by an urban civilization. Its dangers are in an increase in the power of the engine of life without an increase in skill in guiding it. The present rise of the cult of social distance, the pose of naturalism, and the foible of non-

conformity may suggest more of immaturity of culture than of vigor or independence of thought. The morality of the future must be guided by as complete an understanding of human nature and of life as we can achieve. Even now the greatest element of hope is a wistful upward look from behaviorism and humanism, and a feeling after such an art of complete living as shall release the best in man, and by consequence the best in society, in art, literature, education and social enrichment. L. F. W.

Christian Vocation. Frank Hickman. Nashville: Cokesbury Press, 1930. Pp. 239. \$2.00.

This book is not an attempt to interpret the various forms of human service in which Christians engage in terms of the social and religious meaning of that service. It recognizes that conception, but goes on to deal with the idea of vocation solely within the area of service to the church. The sense of divine call is followed in its historical origins and development, and is also treated in its psychological aspects. Christian people vary greatly in the intensity of mystical experience. The idea of vocation is interpreted as partly mystical, being much more vividly felt by some than by others. The author believes that persons who enter the service of the church will achieve more of emotional intensity and singleness of mind if they approach it from the standpoint of divine vocation. L. F. W.

IV. Christian Leadership

Worship Through Drama. Ryllis Clair Alexander and Omar Pancoast Goslin. New York: Harper & Brothers, 1930. Pp. 330. \$5.00.

In the preface, Dr. Harry Emerson Fosdick defines worship as "being carried out of oneself by something higher than oneself to which one gives oneself." (Page ix.) The twelve dramatic worship services in this book seem calculated to do just that, and apparently the results, as these were presented in the Riverside Church, New York, justify the opinion. There is nothing ordinary about any of these dramas. Whether we study "Forgiveness," "The Christmas Story," "The Other Wise Man" (from Henry Van Dyke's story), "Light" (He Came Seeing), "Love" (a dramatization of Sullivan's "Prodigal Son"), or "Prayer," we are conscious of being in an atmosphere of genuine worship by thoughtful and reverent young people. The plays, "Abra-

ham Lincoln" (portions of Drinkwater's "Abraham Lincoln"), "Thanksgiving," and "The Old and The New," are masterpieces of Christian interpretation. The play "Freedom" utilizes Socrates' discussion just before his death, Martin Luther's protest, the Declaration of Independence, and "The New Russia," the latter not being the conventional American attitude toward the Soviet Republic. "St. Francis of Assisi" takes on color, vividness, and significance as one sees him dedicating his life to the absolute service of his fellows, and striving to get away from everything that might hinder perfect service and perfect worship.

We cannot imagine anyone participating in these drama services and not going away with a new sense of Christian idealism, and a new eagerness for fellowship with the Eternal and the Human. The authors insist that in this use of drama we are putting back into modern religion its appreciative element, its feeling tone, its emotional fervor and "drive." They suggest that Protestantism has too long been afraid of the emotional, largely perhaps because in Roman Catholic worship feeling has been largely divorced from thinking and practical living. By this fear, Protestantism has been in danger of becoming sterile and impotent. In these dramatic worship services, we have a fine combination of the thought-provoking and the action-compelling elements, fused in the glow of a genuine religious experience on a high ethical level.

If the goal of worship and of Religious Education in general is the development of vital religion, real communion with God and self-dedication to His purposes, then this book indicates a splendid method for its accomplishment.

The diagrams, drawings, and stage directions make this work usable by great numbers of young people everywhere.

Incidentally, the inherent value of this book and its perfection of form will go far to make the "Harper" imprint a symbol for all that is best in book-making.

F. O. E.

Bringing Up Children. Jessie A. Charters, Ph. D. Ohio State University Press, 1929. Pp. 81.

These nine brief radio talks by a competent mother and leader of mothers will profit anyone who is interested in children. One great advantage of a small book like this is that it may be put into the hands of busy people with some expectation of getting it read. Mrs. Char-

ters is equally at home when discussing "How to Get a Child to Eat What He Should," "Quarreling Children," "Letting Our Children Grow Up," or "College or a Job." This is a good book for groups of parents, including fathers, to study. Excellent brief bibliographies.

F. O. E.

The Bible in Art. Estelle M. Hurl. Boston: L. C. Page & Co. New edition, 1929.

This book is worthy of reissue. It is written primarily for those who, while not interested in technical description or art criticism, are eager to be guided into an intelligent appreciation of the great artists' interpretations of the biblical story. The author explains for us that strange jumbling of old and New Testament stories in many pictures, as due to the type-antitype conception that even today is still believed by some. So, for example, at the Oberammergau Passion Play, Old Testament tableaux precede each of the incidents of Passion Week. From the art of the catacombs, through the development of mosaic pictures, on to the great biblical pictures of Renaissance Italy and Northern Europe, and down to biblical interpretation by artists of our own day, we are led by one who knows the way, and also knows how to make the journey interesting to others. This is the sort of book that will make us hungry for more in the same field.

F. O. E.

Music in The Junior High School. John W. Beattie, Osborne McConathy, and Russell V. Morgan. New York: Silver, Burdett & Company, 1930. Pp. 250.

Three leaders in the field of public school music here give in condensed and practical form the guidance necessary for those who are responsible for music appreciation and training during the Junior High School years. The book lays a solid foundation by indicating first of all the purposes of the Junior High School, and of Junior High School music. Succeeding chapters discuss, among other matters, Music Courses, General Music (good section on testing the voice in this period), Music Appreciation, and Student Guidance. The church's growing interest in music training in connection with worship makes us wish for a chapter on Religious Music for our Intermediate pupils. In any case, there is a distinct contribution in this book for all those who are concerned for the music training of children during early adolescence.

F. O. E.

First Steps in Religious Education. Frances McKinnon Morton. Nashville, Tenn: Cokesbury Press, 1930. Pp. 203. \$1.25.

This is a most helpful book for mothers, fathers, and teachers of little children. It is written by a well-trained, cultured, Christian mother for other mothers who are eager to know how best to train their babies, not only in habits of physical and mental health, but in real understanding and appreciation of this great unknown world and its Author. In simple, straightforward language, Mrs. Morton sets before us The Mother as Teacher, Respect for Childhood, Relating the Child to God, Types of Obedience, Play Activities and Labor Skills, The Nurture of Moral Qualities, Relating The Child to the Church.

This book has grown out of experience. The numerous illustrative incidents give the impression of being in part at least the factual basis for the principles involved, rather than as merely illustrating certain foregone conclusions.

A brief but excellent bibliography points the way to further reading.

This is exactly the book for a pastor to circulate among the young parents of his congregation. Groups of such mothers under the leadership of the Superintendent of the Kindergarten Department could study and discuss this book with rare profit—a profit as great to the Kindergartener as to the parents. And if two or three influential young fathers would read and recommend it to other young fathers, we should be on the way to the Kingdom of Intelligent Love. F. O. E.

Religious Education of Adults. W. Edward Raffety, Ph. D. New York: Fleming H. Revell Co., 1930. Pp. 214. \$1.50.

Adult education is being widely discussed in these days, and this timely book in the special field of Religious Education is most welcome. The author is eminently fitted to write this volume. Long experience as Editor-in-Chief of the Sunday School Publications of the A. B. P. S., as Editor of the International Journal of Religious Education, and as Professor of Religious Education in Redlands University, gives this contribution unusual value. The introductory chapters lay a sound foundation of educational theory for the detailed consideration of Study, Worship, Play, Evangelism, Service, and Missions.

The underlying purpose of the book is to emphasize "adult responsibility for young and growing life." It is this which transforms the

plans here presented, from the older self-centered point of view into another, and especially into a child-centered program. It is undoubtedly true that the one best way to develop Christian character in adults is to set them to work assisting childhood and youth to achieve Christian ideals and purposes. Moreover, unless adults conceive their religious obligation and privilege in terms of responsibility for the on-coming generation, the latter can scarcely be blamed if they gradually lose their sense of the supreme importance of religion. Indeed, they will probably never develop such a conviction and attitude at all.

Pastors and other leaders of adult work in the church will receive a wealth of inspiration and specific guidance from this excellent book.

F. O. E.

The Practice Story-Telling Class. Frances W. Danielson. Boston: The Pilgrim Press, 1930. Pp. 105. \$1.25.

Any contribution by Miss Danielson commands a wide reading, and deservedly so. In this book, she lets the members of a story-telling class, under a good leader, bring out the essential factors in this age-old art. They also suggest lists of stories for various ages. The story of the class itself is well told, as we should expect; indeed, this book would be an excellent illustration of the discussion method at its best.

One wonders a little that the author has a chapter on Fables for Children Under Nine, and a further section on Parables. For the average child, the age at which a fable or parable, *as such*, is intelligible is about twelve. Before that, the fable or parable is a story and nothing more; and if it is a story and nothing more, it is no longer a parable. It is undoubtedly true that anybody's "first step toward appreciating the inner teaching of the parable must be to feel keenly the tender care of the shepherd for his sheep" (to use Miss Danielson's own illustration, page 98); but telling the story is one thing and using it as a fable or parable is another. Those who wish to see how hard it is for many *twelve-year-olds* to understand a fable should read a few pages in Terman, *The Measurement of Intelligence*, pp. 290ff.

With this proviso, the book is to be recommended heartily, and it is so interesting that it is likely to be read at a single sitting.

F. O. E.

The Child's Approach to Religion. H. W. Fox. New York: Richard R. Smith, Inc., 1930. Pp. 91. \$1.00.

Here is a charming little book for which many parents will thank the author devoutly. Many who deal with children under twelve do

not know what to teach their children about religion and this sensible and appreciative contribution supplies a real need. Begin, says the writer, by teaching about Jesus, especially the kindliness of Jesus. Through Jesus, come to the idea of God. Prayer, to the author, is primarily a personal and friendly relation, and its cultivation one of the deep privileges of the child's life. Dr. Fox tells how the Cross should be presented to the child, how to teach about the Hereafter, about Parables and Miracles, and about those aspects of the Old Testament which are so far removed from the life of today. The author insists that we should not be constantly probing the mind of the child to see if he remembers this and that, but rather to do our teaching as well as we can, living simple and sincere lives ourselves, and leaving results to God. We lay this book down feeling that it would be a gracious experience to know its author.

F. O. E.

The Adolescent: His Conflicts and Escapes. Schwab and Veeder. New York: Appleton, 1929. Pp. 365.

This is a new approach to the understanding of the adolescent, namely, that of the growing individual in his normal contacts and conflicts with organized society. The more usual attempt to understand him through a study of his own maturing, physiological and psychological, is here carried through in the early chapters, but the authors' emphasis is upon the adolescent's difficulties in learning to live healthily and happily in the social order in which he finds himself. He did not create this social order, and in it he finds much that is artificial and repressive, as well as much that is stimulating and educative. So the writers give us an excellent analysis of the adolescent's own attempt to understand, appreciate, and participate in the family and the state, in school, in industry, and in religion. Not infrequently, the social order seems so confusing and so demanding, that the youth seeks to escape from it in one way or another. There is no list of rules in this book for the training of adolescents, but it is scarcely possible to rise from its reading without a deeper appreciation of the problems of young people, and, knowing where the problems lie, to be of greater assistance. It is a volume to be studied by all leaders of young people.

F. O. E.

The Church and Adult Education. Benjamin S. Winchester. New York: Richard R. Smith, Inc., 1930. Pp. 181. \$1.50.

This is a thoughtful and interesting book on the religious education of adults. Starting on the basis of the teachability of adults, Dr. Win-

chester, of the Federal Council of Churches of Christ in America, writes in a delightful style of various topics which possess an inherent challenge for the mature mind. He does not write of promotion or organization, but of the main lines of the Christian approach to this changing world. These chapters are wonderfully suggestive, not only satisfying in their own content, but starting the reader off on excursions of his own. The author seems to have the power of opening up fountains of living reality in the reader's soul. We expect that any book with Dr. Winchester's name on the title page is going to be a good book and are not disappointed. The bibliographies are especially excellent.

F. O. E.

Poems for Special Days and Occasions. Thomas Curtis Clark. New York: Richard R. Smith, Inc., 1930. Pp. 166. \$1.

Mr. Clark is himself a poet of charm and power. His taste and discrimination are happily exercised in compiling this anthology, composed for the most part of modern verse. It is a matter of regret, however, that he has included so few of his own poems. I find only four and their quality is such as to excite the wish that there were many more of them. The volume contains 200 poems in all, classified under special days and occasions which occur in the church year. For sermons at such times the preacher will find much of which he can make apt and fruitful use, but quite aside from that, any discerning reader with poetic tastes will discover here a source of pleasure and spiritual enrichment. The book, unfortunately, lacks an index of any sort.

J. F. V.

Prayers for Special Days and Occasions. G. B. F. Hallock. New York: Richard R. Smith, Inc., 1930. Pp. 192. \$1.25.

A distinguished English visitor to America being asked what most impressed him in our church services replied, "The badness of your prayers." Commonly, I think, ministers in non-liturgical churches find the leadership of the congregation in prayer the most difficult part of the service, and the point at which they are most keenly conscious of failure. The way out is suggested by Dr. Hallock when he stresses the importance of the minister's studying devotional material, "to get out of his own stereotyped ruts, to ennoble and enlarge his conceptions, to purify his aspirations, and at the same time to chasten and elevate his prayer diction and vocabulary." The purpose of this book is to assist him in just that way. It provides an ample variety of care-

fully chosen prayers for all the outstanding days of the church year and for all sorts of occasions. The study of them will afford any minister suggestion and inspiration for the enrichment of his pulpit prayers, and thus help remedy a defect of which many besides the English visitors referred to are often painfully aware. J. F. V.

The Bible and Business. Umphrey Lee. New York: Richard R. Smith, Inc., 1930. Pp. 164. \$1.50.

Umphrey Lee is pastor of the Park Methodist Church of Dallas, Texas, and Professor of Homiletics in the School of Theology of the Southern Methodist University. He is a graduate of that institution and of Union Theological Seminary and Columbia University.

The material here presented is arranged for a book from sermons on the same subject preached in the pulpit. The author shows that the Bible is not only a record of the spiritual aspirations of people through the ages, but a reflection of the business practices of the various ages in which it is written. He points out how its pages are filled with allusions to business practice.

In the midst of these practices he traces the message of the religious leaders to business men of those times and at the end summarizes what he feels are the permanent principles that can be drawn from the Bible for business in all ages. In one sentence he walks fairly out into the presence of the question that is puzzling many a Christian thinker to-day, when he says, "There are times when the prophets seem to strike at the whole economic structure, and one may well doubt whether our modern social order could persist were we to take their teachings seriously. To the great teachers of the Bible, money, property, business, are all subordinate interests subject to the will of God; and God's will is for the welfare of man's body and soul. . . . Whether these kingdoms of the world will be subordinated to human needs is a question which only the future can answer. If the task is to be accomplished it will be not by exhortation but by social engineering, and to promote it religion will have to muster all the resources at her call." It would be a useful book as a basis for addresses to business men in pulpit or Bible class.

A. W. B.

The Lord's Prayer. Friedrich Rittelmeyer. Translated from the German by S. M. K. Gandell. New York: The Macmillan Company, 1931. Pp. 192. \$1.75.

Dr. Johnson would have liked this book. He believed in prayer but thought that there was no value in philosophical discussions of the

subject. Dr. Rittelmeyer believes in prayer, views it indeed as "the highest, freest, innermost act of man," and presents in this volume a richly suggestive treatment which is practical and devotional rather than speculative. The desire to pray is, in his judgment, universal. Yet very many people abstain from prayer or approach it falteringly. They are beset with perplexities which revolve for the most part around two questions: "Can God hear?" "Is it any use to ask?" The answer to such queries is to be found in the actual experience of Jesus, and this the author sees reflected in the Lord's Prayer. "We must jointly gaze through this reflection upon the light that shone in the soul of Jesus." To that end he invites his hearers—this is a collection of addresses—to accompany him through a series of studies of the petitions which make up the prayer. What is here presented cannot fail to bring one into a more intelligent appreciation of the attitude and practice of Jesus, and, moreover, there is a warmth and fervor in the speaker's every utterance which kindles a responsive glow in the heart of the reader.

J. F. V.

A Free Pulpit in Action. Edited by Clarence R. Skinner. New York: The Macmillan Company, 1931. Pp. 328. \$2.50.

Mr. Skinner has in this book given us a very illuminating glimpse into the work of organized Humanism as represented by "The Community Church of Boston." The introductory chapter traces the history of the experiment through the ten years of its duration. The constructive principles, the practical details, the liturgical difficulties are set forth with engaging candor. Hymns and prayers present an irritating problem and the solution is not yet forthcoming. How to pray without addressing somebody seems to demand considerable ingenuity, and no one is more aware of the perplexing character of this experiment than John Haynes Holmes whose address upon the subject—"Shall We Abandon Prayer"—forms one of chapters of this interesting book.

The title is amply illustrated. There are seventeen addresses followed by open discussion. In a few cases the forum sections have not been reported. The variety of subjects presented for thought and discussion, the intrinsic interest in both topic and speaker, and the freedom, skill and sincerity in presentation combine to make the volume intensely interesting. Further comment is needless. The following themes and speakers challenge our interest: "The Advance of

Humanism"—John H. Dietrich: "Why I Believe in Theism"—William Pierson Merrill; "Is Prohibition a Failure?"—Irving Fisher and Julian Codman; "The Value of Heresy"—Clarence C. Little; "The Religious Significance of Individuality"—Richard C. Cabot; "The Religious Revolution of Today"—James Gordon Gilkey; "Let Us Have Faith"—Rabbi Harry Levi; "Shall the Citizens of Boston Be Allowed to Discuss Changing Their Laws?"—Margaret Sanger, J. M. Landis, Clarence R. Skinner; "Paganism in Christian Lands"—Francis J. McConnell; "What Constitutes a Healthy Mind?"—Clarence R. Skinner; "New Prospects for World Peace"—Charles Clayton Morrison; "Shall We Abandon Prayer?"—John Haynes Holmes; "Life and Conduct"—J. Krishnamurti; "Is Human Nature Hopeless?"—Norman Thomas; "The Cost of a New World"—John Howard Melish; "Science in Search of God"—Kirtley Mather; "A Doctor Looks at Sin"—Albert Warren Stearns. D. J. E.

The Preacher and His Missionary Message. Stephen J. Corey. Nashville, Tenn.: Cokesbury Press, 1930. Pp. 221. \$1.50.

This volume ought to be heartily welcomed into every preacher's library. The author has been for twenty-five years the Foreign Missionary Secretary for the Disciples of Christ, is a member of the Committee of Reference and Counsel of the Foreign Missions Conference, has been in close touch with missionary issues and personalities for a quarter of a century, attended the Jerusalem Conference, has traveled in missionary territory, and withal has been sensitive to the rapidly changing conditions under which the missionary enterprise has been prosecuted. The book is intended for preachers who are interested in keeping the missionary passion aglow under increasingly difficult situations. There are ten chapters with an appendix and a brief bibliography. The topics treated challenge us to fresh thought and stimulate us to renewed interest. With discriminating judgment, progressive evangelical outlook, unabated missionary ardor and a rich experience, the author shares with us his convictions on "The Present Needs," "New Factors in the Missionary Appeal," "Aims and Motives," "The Challenge of Secularism," "The Testimony of Results," "Jesus in the World's Mind Today," "Criticism of Missions," "Preaching Values of the Jerusalem Conference Reports." It would be difficult to find elsewhere so much that is of essential value in missionary study, and so much good sense coupled with enthusiasm. D. J. E.

The Master of Men. Thomas Curtis Clark. New York: Richard R. Smith, Inc., 1930. Pp. 243. \$2.00.

Of the making of good anthologies there is happily and apparently no end. Since Palgrave's "Golden Treasury," we have been blessed with a rich profusion of collected and classified verse. There is a greater output of song, whatever we may say of its quality, than we naturally assume could be true in a severely scientific age, and the demand for "quotable poems" is an increasing one. This particular anthology has for its subtitle, "Quotable Poems about Jesus," and it contains more than two hundred fifty poems classified under the following rubrics: "The World Sits at the Feet of Christ," "The Way of the Cross," "Easter Day Breaks," "The Continuing Christ," and "Crusade for Christ." There are also indices of Authors, Titles and First Lines. The editor has hit his aim of "quotable poems," and the range of choice is wide enough to suit divergent tastes. Here are the Brownings, Tennyson, Rossetti (Christina), Whittier, Longfellow and Lowell cheek by jowl with Markham, Kemp, Kilmer and Kennedy. Contemporary poets predominate and unless one is conversant with the singers of today there will greet him many happy surprises. The collection is worthy of extensive use. The proof-reading was on the whole carefully done, but on page 32 there occurs a sad mutilation in the first stanza of Lanier's, "A Ballad of the Trees and the Master." The second line omits the repeated "clean forspent," and the sixth line—"The little gray leaves were kind to him," has entirely disappeared. On page 35 in Edwin Poteat's "He, Too, Loved Beauty," the fourth line of the second stanza has "split" for "spilt"—an unfortunate slip.

D. J. E.

Great Themes of the Christian Faith. Charles W. Ferguson. New York: Richard R. Smith, Inc., 1930. Pp. 204. \$2.00.

The preachers whose sermons are represented in this collection are all active in various types of Christian service with the exception of J. H. Jowett. The editor states that it has been his purpose to obtain vital messages on certain important themes from a widely representative group of ministers. The sermons represent these men in their normal activities. They are preaching from the deep sincerity of their convictions and with a firm sense of the reality and vitality of their beliefs. There is help here for any who appreciate the bracing atmosphere of steady faith. The theme and the preacher invite you

further: "The Quest for Jesus"—G. Campbell Morgan; "The Cry of Dereliction"—George A. Buttrick; "Humility"—Edwin Holt Hughes; "The Belated Preacher"—Clovis G. Chappell; "The Kingdom of God"—Ernest Fremont Tittle; "Losing—Finding"—James I. Vance; "Talking Peace and Thinking War"—Charles E. Jefferson; "Immortality"—John A. W. Haas; "The Practical Value of Religion"—William Pierson Merrill; "Stewardship—A Message for our Day"—Albert W. Beaven; "The Recovery of Pentecost"—Ralph W. Sockman; "Death of Christ"—Robert G. Lee; "The Rider of the White Horse"—Edwin H. Byington; "Where our Greatest Battles are Fought"—J. H. Jowett; "Guardians of the Gleam—and the Glow"—Gaius Glenn Atkins.

D. J. E.

PROFESSOR BERRY IN JERUSALEM, 1933-34

Professor George Ricker Berry has recently received the appointment as annual professor at the American School of Oriental Research in Jerusalem for the year 1933-34. This school and the similar school at Baghdad are under the control of a corporation chartered in the United States, the official name of which is *The American Schools of Oriental Research*. The school in Jerusalem has been carrying on its work for thirty years.

Regular instruction is given at the school in Jerusalem in Palestinian archeology in relation to the Old Testament and the New Testament, the history, literature, and religion of the Hebrews, and Semitic languages. Much time is given to field work, with a study of the geography, climate, people, and archeology of Palestine, special attention being given to all excavations that are in progress. The work of instruction is carried on principally by the director and the annual professor. Professor Clarence S. Fisher, one of the most distinguished scholars in the realm of Palestinian archeology, is professor of archeology at the school. Besides giving lectures there, he works in connection with excavations being carried on by the school and other organizations. At the present time the school, in association with Yale University, is conducting excavations at Jerash, one of the most interesting sites of Transjordan.

Most of the students at the school are from the United States, usually those who are specializing in the Bible and Semitic languages with a view to teaching. There are always several who are holders of fellowships from institutions in this country.

The director of the school at the present time is Professor C. C. McCown, Pacific School of Religion, and the annual professor is Professor I. G. Matthews, Crozer Theological Seminary.

The following are a few of the eminent Semitic scholars of America who have been associated with the school at Jerusalem, as directors or professors: Professor James A. Montgomery, University of Pennsylvania; Professor William F. Albright, Johns Hopkins University; Professor Charles C. Torrey, Yale University; Professor R. F. Harper, University of Chicago; President Warren J. Moulton, Bangor Theological Seminary; Professor W. R. Taylor, University of Toronto; Professor R. J. H. Gottheil, Columbia University; Professor Nathaniel Schmidt, Cornell University; and Professor J. M. P. Smith, University of Chicago.

This is the first time this extraordinary honor has come to Colgate-Rochester. We congratulate both Jerusalem and ourselves.

MOEHLMAN'S "STORY OF CHRISTIANITY IN OUTLINE"

Last December, Professor Moehlman *privately* published a rather full treatment of the history of Christianity. The response of educators and students of Christianity the country over was immediate. The edition was one thousand copies, over one-third of which was asked for in less than two months. Ministers are still reading serious books. Six colleges and seminaries are already using it as a reference book. Public libraries as far distant as Seattle have ordered extra copies.

Several of the first comments upon the volume follow.

The Reverend Joseph Weston, of the class of 1889, writes: "I must send you a line telling you how pleased I am with your 'Story of Christianity.' You tell impartially so many things that other church historians omit. I am sorry that I cannot sit at your feet and go over the Story again."

Rabbi Lewis Browne, author of the popular "This Believing World" and soon to publish a church history under the title "Since Calvary," reacted thus: "It is an excellent Outline, full, comprehensive, and strikingly liberal."

Dr. Robert A. Ashworth, editor of "The Baptist," refers to it as "an impressive exhibit of scholarship. I am proud that we have a Baptist

that could do it. It is a book to dip into, to use as reference, to use to get started on more detailed study of special problems or eras. In a word it is good."

Professor Albert J. Ramaker, for over forty years a specialist in the history of Christianity, in a review in "Der Sendbote" characterizes it as "unusually rich in historical material with a comprehensive grasp of significant movements." He regards the section on modern Christianity as especially well done.

Dr. S. H. Cunningham of the Christian Church, Carlisle, Kentucky, recommending it to his constituency, describes it as a "fast moving story of the struggle of Christianity to become a world religion. It is not just a book, but a volume of information for reading and study. It is a necessary book for the student and a treat for the average reader of serious things."

The Rochester Times Union comments: "The product of many years of study and research, this Outline gives in some 330 large pages of text, chart, diagram, and outline notes, the story of Christianity from its first appearance down to the present time. The book is divided into two main sections, 'The Conquest of Christianity' and 'The Secularization of Christianity.' It is to the second part that the student of religion will be most attracted. For here the author treats such significant and compelling topics as the origin of Protestantism, the rise of democratic Christianity, Protestant fundamentalism, Roman Catholic modernism, and Christianity today."

Any readers desiring a copy of Moehlman's "The Story of Christianity in Outline" may obtain it by sending two dollars and one-half plus postage to Professor C. H. Moehlman, 333 Rockingham St., Rochester, N. Y.

